BEING A

TRANSCRIPT

Of Several

LETTERS

From *AVERROES* an *Arabian* Philosopher at *Corduba* in *Spain*, to *METRODORUS* a Young *Grecian* Nobleman, Student at *Athens*, in the Years 1149, and 1150.

ALSO

Several Letters from *Pythagoras* to the King of *India*, together with his Reception at the *Indian* Court, and an Account of his Discourse with the King, and his Gymnosophists, and his Rules and Precepts: His Account of the Power and Efficacy of Numbers, and Magical Uses thereof. To which is prefixt, a Latin Letter by Monsieur *Grinau*, one of the Messieurs *du Port Royal* in *France*, to the Ingenious Monsieur *Gramont*, Merchant at *Amsterdam*, concerning the Subject of these Papers, and how they came to his Hands.

The Whole containing Matters highly Philosophical, Physiological, Pythagorical and Medicinal. The Work having been long Conceal'd, is now put into English for the Benefit of Mankind, and the Rectification of Learned Mistakes.

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Grace-Church-Street*. 1695.

BEING A

TRANSCRIPT

OF Several

LETTERS

Epistola Praefatoria ad Librum Sequentem; Scripta à Domino Grimaud ex praefectis Portus Regii in Gallia, ad Ingeniosum Dominum Gramont, Amstelodamae Mercatorem.

SAepe saepius (Dignissime M. *Gramont*) Occasionem bellandi meam erga te Gratitudinem exposcivi, quam tandem nactus, non potui non prehendere. Sub tuis enim auspiciis & impensis primo operam dedi literis, impote ex Angustia oriundus familia. Et necesse est & fas videtur inde aquas redire unde primitus exiebant. Hoece Opusculum quale quale est inopinato (& praeter spem) casu in manus incidebat. Quod non citius mihi accidit quam Tibi committere destinavi. Nostri optime Mr. *Le Petit*, Amicum Nostrum pusillo licet corpore, magno Va-

lentem Ingenio, pluribus abhinc Annis in *Andaluzia* apud Cantabros Hospitantem. Iste Vir, parvulus quidem, & inter nostrates facetissimus Congerro, copiam mihi fecit hujusce modi literarum. Etiam ipsum dedit eas *Averroëna* manu, ingenti fide exaratas, Conscriptas fuisse, & sibi Librario suo, apud *Cordubam* Anno 1231. Millesimo Vigentesimo Trigesimo primo inde acquisitas, & in privatam cujusdam Nobilis *Andalucensis* Bibliothecam repositas.

Jam vero ingeridenda est ratio, quamobrem ego has literas in manus tuas (Lector benevole) mittam? Nempe impar fane [illegible] Novimus, Amicissime Lector, veteres primos nonnullos literas fecisse, & plus operæ studio Philosophiæ dedisse quam cæteris opibus comparandis. Hæ sunt veræ Divitiæ quæ nec animis satisfacere nec Corpus ædere possunt, quo enim plus potantur eo plus sitiuntur.

Averroëm itidem in medium inducere huic vetitari astipulanteri possumus: In confesso est apud omnes qui vel primo-ribus

ribus habitis Medicinam illibarunt, illum de hac arte optime meruisse; quippe qui regulas conservandæ sanitati, sanæ rationi victus tradidit, qui temperantiam, quasi utrumq; paginam in hac re facientem, omnibus proposuit. Illum vero de Menstruo hoc, de quo jam agitur, calculum suum adjecisse testantur libri ab ipso conscripti Medicorum omnis haud quaquam ignoti; quorum quidem copia *Arabicæ* Manuscriptorum, in Bibliotheca Collegii Medicorum *Londini*, unicuiq; petenti exhibetur. Non is fuit qui temere sententiam suam de rebus tulit: Arcanorum utpote naturæ scrutator sagacissimus, investigator insignis: Quin & Arabs cum fuit, (si fole equos suos non tam procul ab ista regione jungente,) hoc quicquid est secreti, tantum negocii neotericis facessens, illum latere non potuit. Nec in dubium utiq; revocari potest, quin scripta nostra *Pythagoræ* ipsi ad manum fuisse, vel saltem fando audivisse de ipsius effatis, quoniam per omnia secum usq; adeo sentire videtur, ut intercessisse sibi, cum illo vel per literas vel aliter arctiorem

consuetudinem nemo dubitaret. *Pythagoram* vero quod attinet, omnes consentienti ore pronunciant ipsum fuisse virum antiquis moribus, sincera fide, honorem nedum Existimationem vulgi parum affectantem, bono humanis generi prospicientem unice, sine fuco, citra verborum lenocinium, sine verbis proletariis auram popularem Captantibus, plane sine fuco aut dolo malo, prout rationi non absonos putaverat, concepta suis literis mandasse: Adeo ut proclive est credere illum promovendæ sanitati, incolumitatiq; tam Corporis ac animæ summe intentum fuisse. Quid multis? tot tantaq; scripsit, tantis a multis retro seculis ipsum extulerunt laudibus cunctis sanioris mentis Literati ut nefas omnino fuerit existimationem tanti viri criminatum iri. Siquis autem Luxuriæ patrocinari satagit, dum *Pythagoræ* parum sanæ mentis ac injuriæ mortalibus illatæ insimulant, quod promovendæ sartæque tectæ conservandæ sanitati animæ corporisq; cœlitus afflatus omnibus Carnium usus, interdixit, dicit, secum

cum perpendat velim quot frages, quantum malorum Illas nobis incubuisse, quot truculenta morborum Symptomata hisce diebus Medicorum remediis illudentia, ferociter instantia nobis ingruunt, nisi ab ingurgitatione omne genus Carnium: Unde Languores desides, unde ita nos impetum faciunt morbi Scorbutici, Asthmatici, quibus impar est congressus naturæ, nisi a crebro & intemperato indulto ciborum usu; adeo ut non possumus non dicere nec indicta causa, gulam plures occidisse quam gladium. Hæ sunt V. Amantiss. rationes quæ propter hasce literulas tibi Communicem. Primo statim vultu videntur esse præludia Tyronum, quando vero præparatis Animis imbibantur, tanto videbuntur celeberrimis Antiquorum Philosophorum sententiis convenire, quanto censentur ab hodierna Scholarum recedere disciplina. Multa quidem molimur & tamen nihil agimus, nisi Trojanum equum inducimus qui omnia evertit.

Age ergo Scholarum Rudimenta, Nugamenta. Quo enim plus eis incumbimus, eo minus sapimus. Quinq; apud Scholas & septem in Academia consumpsimus Annos & etiamnum deliberamus utrum Conclusionem Syllogismi partibus annumeremus. O *Discipulorum cura*! Ilia, quæ gustata quæ non possunt concoquere.

Hic solummodo præfert nobis facem Natura, & quo diligentius eam sequimur, eo propius veritati accedimus, Optima Scientiarum Magistra & Dux Vitæ.

Non opus est *Deum Gratias* pluribus verbis, quam ut has literas in testimonium maximæ erga te Gratitudinis accipias & boni Consulas.

Dat. Non. *P. Grinæus.*
Apr. 1687.

A

A Letter Prefatory to the Enfuing Difcourſe, by Monſieur *Grandin*, one of the Meſſieurs de *Porte Royal* in *France*, to the Ingenious Monſieur *Gramont*, Merchant at *Amſterdam*.

I have often ſought for an Opportunity of teſtifying my Gratitude towards you, which having at laſt found, I could not but lay hold on't. Under your Influence, and your Expences, I firſt apply'd my Self to Study, deriving my own Birth indeed from a very mean Family. And it is neceſſary that Rivers ſhou'd return from whence they firſt flow'd.

This little Treatiſe, ſuch as it is, very unexpectedly fell into my Hands, and immediately I determined to ſend it to you. You know our Friend M. L. Petit, a Perſon, though of a weak Body, yet of a very ſtrong

strong Understanding, who has for many Years since resided in Andaluzia in Spain, that little Man, and pleasant Companion, first gave me a Copy of these Letters, and also affirm'd that they were written by Averroes own Hand in Ancient Latin, and in the Year brought from his Study at Cordubia, and laid up in the Library of a certain Nobleman at Andaluzia.

Now I am to give an Account wherefore I present these Letters to you, an unequal Return of so large a Bounty. I know, Sir, that from your very Infancy you have Thirsted after Learning, and taken more Pains in the Study of Philosophy than others in the Acquiring of Riches. This indeed is the true Riches, which can neither cloy the Mind, or injure the Body; for the oftner they are tasted, the more they are desired.

We have Averroes himself confirming this Truth, who is acknowledged by all that have but the least Relish of Physick, to have very well deserved from that Art, he having laid down Excellent Rules,

built

Reason for the Preservation of Health, encouraging, and commending Temperance to all his Disciples. And what his Opinion was concerning the Menstruum of the Stomach, his Books, hardly unknown to the Learned, do abundantly discover, whereof there is an Original Manuscript Writ in Arabick, to be seen in the Library of the College of Physicians in London: For being a severe Searcher, and diligent Enquirer into the Secrets of Nature, he never rashly past Judgment upon things: And being an Arabian, and having a nearer Communication with Phœbus, whatsoever there is of Secret in this Business, that has created so much trouble to our Modern Physicians, could not be unknown to him.

Neither can it be suspected, but the Writings of Pythagoras *were in his Hands, and their Sentiments are so much alike, that none can doubt but that there was an Intercourse and Correspondence betwixt their Souls.*

As to what concerns Pythagoras, *Mankind with one consent agree that he was a*

Person

Person endued with Learning, Sincere Probity, affecting neither the Applause nor Estimation of the Vulgar, having only a particular regard to the Welfare of Mankind, not stuffing his Writings with Rhetorical Flights to cajole the Understanding of the Ignorant, always commending many wholesome Rules, and useful Notions to the Service of the World. So that it seems he was altogether bent to promote the Health and Welfare both of Body and Mind. What need is there to say more, so many Excellent Things have been Written of him, and with so many Praises have all the Learned in former Ages extolled him, that it would be highly unreasonable to suspect the Reputation of so great a Man.

But if any one shall so far Patronize Vice and Luxury, as to charge Pythagoras with Madness, for Interdicting Intemperance, and Killing, and Eating of Flesh, let him consider whence all these Slaughters, and Cruel Symptoms of Diseases, passing the Understanding, even of Physicians, do proceed, except from an In-

Intemperate Incontinence of all sorts of Flesh? Whence comes the Leanness of Stealth, Servility, Attendance, &c. which Nature is hardly able to overcome, unless from frequented Indulgence in the Eating of Animal Food, so that we may truly affirm the Gullet to have destroyed more than the Sword.

These are the Reasons, Sir, that induc'd me to Communicate these Letters to you. At the first sight indeed they seem to be the Exercises of Young Scholars, but when they are imbibed into prepared Minds, they will by so much the more appear to accord with the Judgment of the Best Philosophers, by how much they seem further remov'd from the present Practice of the Schools; where indeed we endeavour many things, but do nothing, unless induce a Trojan Horse that overthrows every thing.

Away then with these Trifling Rudiments of the Schools; for the more we apply our selves to them, the less wise we grow. We spend Five Years at School, and Seven in the University, and yet are

in

[illegible] reckoning part of a Syllogism. O the [illegible] born Guts of Scholars that can endure to swallow what they can never digest!

But Nature carries a Torch before us, and the more strictly we follow her, the nearer approach we make to Truth; she being the best Mistress of Arts, and Guide of Life.

There's no need of more words, only I beg you'll please to accept this Address in part, as a Testimony of the Gratitude of,

Dat. Non. Apr. 1687.

Sir,

Yours,

P. Grimaud.

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Metrodorus

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Most Learned and Renowned Averroes,

HAving often read over thy Works, and considered with my self the mighty Reputation of thy Learning, wherewith the whole Universe is filled; I am astonished at the unconceivable Activity of thy Wit, which in an imperial and uncontroulable manner extends it self over all the works of Nature, searches into her most secret and abstruse Recesses, and like an Universal Intelligence, seems alone to actuate the whole World of Philosophy. How much, and upon what accounts *Aristotle* himself stands indebted to thee, thy very Detractors in spight of all their Envy are forced to acknowledge. And for what Advan-

tage I in particular have received by Thy Writings, let this plain Confession thereof be accounted by thee for a Testimony of my Gratitude, that I owe all the Reputation for Philosophy that I have in these Parts, to the sole Influence of thy Spirit and Genius. Thou seemest in all thy Discoveries to have some particular Inspirations, and Nature appears to have singled thee out as a Subject whereon she would be lavish in the Bounty of her Favours. Thou art admitted to a particular Intimacy, and hast been able to trace her through all her windings and turnings, and discerned her naked in her bare and simple form.

Proceed therefore, most Noble *Averroes*, to imitate that Heaven from whence thou hast derived thy Knowledge in the further communication of the Rays thereof to Mankind. And since I have been honoured with some acquaintance of thy Thoughts, continue to instruct me yet more fully in the Mysteries of Philosophy. I find by the Writings

Writings of the Phyſicians and Philoſophers of theſe times, that they make the *Menſtruum*, as they call it, whereby both Appetite is provoked, and Food in the Stomach is digeſted, to be a certain Acid Juice or Humour in the Stomach, that by vertue of its Acidity or Acrimonious quality only, hath power to ſeparate and concoct the Food, which indeed is a Notion I could never digeſt. I intreat therefore, thou wouldeſt ſend thy Opinion of this Operation of Nature in Writing by this Meſſenger, whom I have ordered to ſtay at *Cordua* till thy leiſure ſhall allow thee opportunity of doing it. Farewel.

Dated Athens, 1149.

Averroes to Metrodorus.

Worthy Metrodorus,

I Had been better pleased with your Letter, if you had been more sparing of your Complements: As to the Opinion the World hath of me, I take it in good part, though 'tis a thing I shall never endeavour after, always having in chace a far Nobler and Richer Prize than publick Fame, even Truth it self. This is the mark I aim at, and as oft as I hit the white here, I am as proud of the success as he that has Conquered a Kingdom. From my Youth my Studies bent that way, and the greatest Difficulty I ever met with, was to subdue in me those prejudices that I conceived from the Authority of common Consent and Belief. I approve your dislike of the Vulgar Notion of the *Menstrum* well enough, only I could wish you had at the same time

annexed

annexed your Reasons, which since you have omitted, I will endeavour by what I shall suggest to confirm and settle your Judgment in that Point, and if I can possibly assign the true reason of what you enquire after. There are some things unalterably to be believed upon the sole Credit and Authority of their Tradition, without being of such a Nature as no humane Inquisition can arrive at any further knowledge of. Such are the Mysteries of our Religion, concerning which we will endure no dispute, our holy Prophet *Mahomet*, the prime Favourite of Heaven, having given his Word for the Truth thereof. But in Philosophy we are left to a larger Latitude, like those of our Countrymen, whom they call wild; we are obliged to the Authority of no Person, but at Liberty to pick and chuse, change and resettle our Opinion as oft as our Reason directs; as a Ship that has the Port in view, shall notwithstanding by reason of a contrary Wind be forced to tack and shift her Sails a great many

times before she reach the Haven. Let us therefore, *Metrodorus*, launch forth boldly into this part of the Sea of Nature, and try what Discoveries we can make beyond the experience of former Adventurers. They indeed, as thou sayest, affirm the *Menstrum* to be an Acid Juice in the Stomach, which by Virtue of that quality only hath power of provoking Appetites, and procuring Digestion. How this Notion came to be generally embraced, I cannot tell, but to me there's nothing in Nature appears more monstrous and ridiculous, for were it at all so, we should in some manner or other be made sensible of it: For no sooner is your Meat or Drink descended into the Stomach, but it must of necessity incorporate with this sharp Liquor, whereby the whole would soon become sharp too, which is indeed contrary to all experience; for if a Man Vomits an hour or two after he has Dined, what he brings up shall be sweet on the taste, and the quality very little altered, except

cept what he has eaten and drank be of a soure Nature, or his Stomach debauch'd and corrupted by sharp Juices. For if the Stomach did naturally generate such a Liquor, we should unavoidably discover it when we were hungry by its flux and reflux in the Mouth; let this *Menstruum* be of what nature it will, it must of necessity be abundantly increased by Fasting. Besides, if it be of an acid or soure quality, how is it possible that our Food, which consists of all natures and tastes should assimulate it self with this? What a Confusion and *Ataxy* would be soon felt, to the utter prejudice of the Tone of the Stomach and digestive Faculty? The whole frame of Nature in the Microcosm would be disordered, Acidity being an extream, will admit but of very few things to accord and agree with it. But this Consideration, above all the rest, doth more and more astonish me: Is it not prepostrous to assign that for the cause of any thing, which of its own nature must necessarily work the

quite contrary Effect? It is agreed on all hands, That whensoever sharp and soure Juices lodge in the Stomach, they wound Nature in her digestive and attractive Faculties, contract and harden the Food, whereby it becomes more difficult of Separation and Concoction, generate Crudities, and consequently Obstruct the free Circulation of the Blood and Spirits; inducing a general Heavineſs and Indispoſition over the whole Body. Sharp Humours beget pricking Pains in the Breaſt, Grippings in the Bowels, ſharpneſs of Urine, Fluxes, Gouts, and an infinite Train of Diſtempers. If the Complexion be Melancholick, Obſtructions and Opilations arile, from whence Head-achs proceed, and that Inimical Diſtemper called Vapours, for which there is no Remedy in Phyſick, the moſt available is Temperance and Order. If the Complexion be Cholerick they give Feavers, Rheumatiſms, &c. If Sanguine they cramp Nature in her very Radix by Convulſions, Conſumptions, Loſs

of

of Appetite. If Phlegmatick they beget abundance of Crudities and indigested Matter, which by certain passages is conveyed from the Stomach to the Lungs, and there becomes condensed into a white tough Substance that sticks to the Wind-pipe: But when this slimy Matter is generated in great quantities, 'tis attended with excessive Coughs, shortness and difficulty in Breathing, and an unconceivable variety of Evils that make Life it self uneasie, by affecting the whole Microcosm with an universal Dyscrasy. Moreover, I would fain know to what purpose Physicians so frequently prescribe Sweetning Medicines to their Patients, Is it not to abate sharpness of Humours? First in the Stomach; Secondly in the Blood, as Pearl, Egg-shells, Oyster-shells, Crabs-eyes, *&c.* which in Operation are much alike, *viz.* To rectifie the Stomach, and purifie the Blood. And our Apothecaries can tell you, that they often use Pouder of Oyster-shells with as good success as that of Pearl. I

for

for my part know no reason against it. Therefore, I say, if these and many other Medicines are given to temper and allay sharp and acid Humours, must they not as oft as they are given have a very disastrous Effect upon the *Menstrum*? If that be, as they tell us, an acid Juice? Why then should sharpness and acidity be an Enemy to Nature? For I do not see how there can be any natural quality in the Stomach, that is an Enemy to it self; but Experience teacheth, that all extream qualities are abominable to Nature in her simple and undepraved state. From all which Considerations it appears, that the Liquor or *Menstrum* of the Stomach, which Nature hath ordained for the Concoction and Separation of Meats and Drinks, can neither be sharp nor soure, sweet nor bitter, nor salt, nor astringent, nor of any manifest taste or quality, so long as it remains intire and undebauched; and when any of the forementioned qualities are perceived, it is to be taken for granted, that the

Stomach

Stomach is out of Tone, and entring into disorder, as will more manifestly be apprehended, when we have taught what the true nature of this *Menstrum* is.

Dated Corduba, 1149.

Metrodorus,

I Have already given my Reasons for your dislike of the common Notion of the *Menstrum*, and having had a freer Communication with the Superiour Powers, since I wrote, whereby I believe the whole System of Nature, as you call it, was revealed to me, I am unwilling to adventure the hazard of my Reputation, in acquainting you with my Thoughts on the present Subject. You know very well the Inconvenience we lye under on account of our Countrymen. 'Tis true some of our

our Predeceſſors have been acquainted with the *Jewiſh* Hiſtory; and there are thoſe alive who think they have done Wonders, both in their Tranſlation and Remarks, and as I am informed, the Chriſtians make uſe of it to good purpoſe: But be that as it will, I am ſure I may aſſume a greater Liberty in Philoſophy, I am reſolved now not to be bound to the Cuſtom of the Schools, not to tye my ſelf upto Art and Figure, but barely attend the Inſpiration of our Prophet and his Angels in the Publication of that whereof I ſhall have the ſatisfaction, and thou the Benefit.

The *Menſtrum* or Liquor of the Stomach, hath the neareſt affinity and reſemblance of Dew. What Dew is to the Earth, the ſame is this to the Body of Man; There being as great a neceſſity of this moiſt Vapour or *Menſtrum* for the ſervice of the Body, as there is of Dew or Rain to impregnate and aſſiſt the Earth in the productions of her Fruits. And as the greater World influenced

influenced by the Wisdom of its Divine Creator, and the Operation of the Elements and Celestial Bodies doth generate to it self a proper and suitable *Menstrum*, *viz.* The Rains and Dews of Heaven, whereby the whole System of Nature is maintained and made fruitful; so it is with the Microcosm or little World: Man also hath a power given him by the friendly Courtesie of his Maker to Concoct and Separate the Food in the Stomach by unconceivably fitting it for the Nourishment of the whole Body; and as that Liquor or *Menstrum* of the greater World, is of a mild, simple Nature, gentle in Operation, and of no apparent and remarkable Taste, as is evident from Water it self, which if it were sharp, soure, bitter or sweet, *&c.* could never be a *Menstrum* suitable to the Nature of Vegetables, Fruits, Grains, Seeds, *&c.* whereof there is a wonderful Variety, beyond the Limits of Humane Arithmetick: And it is utterly impossible for a *Menstrum*, wherein any Humour is

pre-

predominate, to assimulate it self to such a variety of Qualities. The very same is likewise to be understood of the lesser World Man. So *Metrodorus*, you may perceive that in a sound, healthy Constitution, the proper *Menstrum* is in its own Nature an Insipid Liquor, abounding in quantity as the Health and Strength of the Constitution abounds. The principal Seat of its Generation is in the Mouth and Glandulous parts of the Head, and increases accordingly proportionable to the free and undisturbed Circulations of the Blood and Spirits; those whose passages are clear from Obstructions, where the Blood and Spirits have a freer and quicker Motion, beget great quantities of it, and consequently enjoy a sharper Appetite, and better Digestion, are of sound, healthy Complexions, free from Drought and Heat, Vivid, Brisk and Lively: On the other hand, if there be any manifest or distinct quality discovered, forthwith the Stomach and whole Body is out of order,

der, the Appetite becomes blunt and dull, Indiſpoſitions and Diſeaſes ſuddenly follow: This is ſufficiently obſervable in ſuch who live Temperately, that uſe to Faſt a proper time after they have eaten, till the Food be Concocted, this Liquor in them becomes plentiful, they can eat a good Meal without deſiring Drink, having ſufficiency of this Natural Moiſture to temper and diſpoſe the Food for ſeparation: But Intemperance certainly depraves the Stomach, and debauches the Appetite, diminiſhes the *Menſtrum*, and converts it into a tough Nature, or ſome or other of the forementioned qualities, which all are Infallible Indictions of a diſordered and irregular Conſtitution. For it is a ſure Rule, where the *Menſtrum* is diſordered, the whole Body is in danger. You are to Note alſo, that every Man after due Faſting, hath the greateſt quantity of this Liquor, which as ſoon as he hath eaten doth much abate, the Food, as it were, ſoaking and drinking it up by the heat of the Attractive Faculties,

Faculties, especially if the Food be dry, salt or sound, it requires to be moistened and softened by another, wherewith Water hath the nearest Affinity, as appears, in that it being drunk after any thing sweet, soure and bitter, or of whatsoever extream quality, still retains its simple and natural Taste: And Experience tells us, those who us'd themselves to drink Water have the sharpest Appetites, and best Digestion. Besides, we daily see those that have not this Liquor in such plenty, cannot eat so fast, nor swallow so thick as those that have, especially if they eat Bread or dry Food (as I said before) but are continually sipping and drinking to drive it down: From all which we see it is of manifest Advantage to Nature to have a liberal Flux thereof from the Mouth to the Stomach, as being that which principally assists Nature in her other Functions, and carries along with it unquestionable Symptoms of the state of the Body. Thus I have in some measure,

ſure, *Metrodorus*, diſcovered to you your deſire, and ſhall continue to illuſtrate it more fully in my next, when I come to Anſwer an Objection of our Adverſaries againſt us; Farewel.

Dated, Cordubæ, 1149.

Noble Metrodorus,

WEre Friendſhip like that of other Profeſſions; did it propoſe a private and perſonal Advantage in all its undertakings; or did it at one view repreſent all the Difficulties a Man muſt engage in doing his Duty, I had either not wrote to you at all, or had deſiſted now. But to make uſe of the hazard of my Reputation, for a Teſtimony of my Affection, I ſhall proceed to enlarge a little further on the Subject in hand. As the beſt and trueſt Knowledge in the World is

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founded upon Experience, if rightly understood, so the strongest and most pernicious Errors are derived thence, if Imperfect Essays, and Accidental Events are mistaken for it. The Foundation of our Adversaries Opinion is laid on this, That generally when People Vomit, (though never so soon) after eating or drinking, what they bring up seems to have a taste and savour of another quality than what they received; from whence they conclude, (and that rashly enough) that the disgorged Matter derives its taste from the *Menstrum* or Liquor in the Stomach which has infected it, and from that Consideration infer a more irrational Consequence, *viz.* That the *Menstrum* or Juice of the Stomach must necessarily be of the same nature and quality that this Vomited Matter seems to be. This is a meer mistake of Nature's Operations. For be this voided Matter of what taste soever, it cannot derive its quality from the proper *Menstrum*; and if it be ill and unpleasant, it can argue

argue no more than that it proceeds from a corrupted Stomach. For the Stomach being before (by ill habits) depraved, and now by the accession of unagreeable Food disturbed, takes the opportunity to discharge it self (as well as it can) of both its troubles at once, which is so far from giving us a true account of the *Menstrua*, that it only argues a depravity in the Stomach, chiefly arising from an undue lying of the Food in the Vessels for want of due Concoction and Conveyance, by which means all the sweet and good qualities are drawn forth, and almost nothing but Excrement remains; for of what-soever quality that be that you make your Meal of, if you Vomit strait after it, what you deliver shall be sweet, or retain the same taste, or be very little alter'd, unless there be a manifest disorder in the *Menstrua* it self, of which no Person can be ignorant.

The Business of the *Menstrua* (as we have said before) is to supply the Mouth and Stomach with moisture.

It being of a mild Nature, and gentle Operation, bows and applies it self to all sorts of Meats or Drinks that enter the Body, tempering and incorporating it self with them, and by the power of its pleasant moisture, and the gentle heat of the Stomach, which (whatever some think) is no hotter than our Blood, melts and softens the Mass, whereby the attractive Powers and Faculties of Nature, from all the Parts and Members of the whole Body, Extract all the sweet and wholesome Vertues of the Food, every part drawing such proportion of the Juice and Nutriment as is sufficient to supply its wants; but if there be too much Food taken in, then the attractive Faculty is overcome by the Surplus, and abundance of Juices, and the Stomach becomes dull, heavy and indisposed. I am bold to say, *Metrodorus*, that nothing is more injurious to the health of the Body than too much Nourishment, too Rich Foods and strong Drinks; the most Simple are most Natural; the

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great difficulty lyes in finding out the just measure and proportion in quantity and quality. Now when your Meats and Drinks come into the common Bag of the Stomach, as into a Lembeck, where they are all mixed, melted, and dissolved, then the Operative Faculties of Nature separate and divide them into divers qualities. First, into a Milky Chyle, whence the attractive Faculty draws forth the Vertue, and sends it into the Blood and Spirits. Secondly, in a Phlegmy Liquor, which is white, and conveyed to the Lungs, where it is separated again, and one part thereof congealed and hardned, having no other way to void it self, but only by the Windpipe. Those whose Stomachs are foul, do not digest their Food to a requisite degree, send gross and flatulent Juices up to the Lungs, begetting Obstructions and Shortness of Breath. For this white Matter, or light frothy Substance, is by the natural heat of the Stomach, coagulated into various Consistencies, according to the power of

the Heat and Circulations of the Blood and Spirits. In such in whom the heat is potent, and the Circulations free, those grosse Juices are contracted into hard Lumps, and Nature sends them up the Windpipe with ease and pleasure, and casts them forth. But in Phlegmatick Complexions, whose heat is less, and the Circulations of the Blood and Spirits dull and obstructed, this Matter becomes tough and glewy, stops the Breast, is the Original of Coughs, shortness of Breath, forerest in the Stomach, &c. Lastly, another part into Excrement, which the Expulsive Faculty drives downwards, and carries off in the Draught; and also into thinner Substances, which Nature strains into the Ureters, and expels that way.

The Uses and Benefits of this Noble Liquor are many: without it we could neither chew nor swallow. Neither could the Attractive Powers of Nature perform their Operation in drawing forth the Vertues of the Food, and dis-

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perse and scatter them into all the Members and Parts, to the universal Nourishment and Welfare of the whole Body. This is that they call an *Eufcrasy*, a good Habit and Complexion of Body: when this *Menstruum* performs all its Duties naturally and undisturbedly, then there is a good state of Health, the Complexion is fresh and gay, the Spirits brisk and lively; strength and agility daily increases; in fine, the whole Microcosm is in ease, health and pleasure.

Nay, this *Menstruum* in its pure and simple Nature does not only promote Digestion, and assist Nature in her internal Works, but also it reaches and extends it self to the Cure of External Wounds and Sores. It is a Practice as Salutiferous as Ancient, to use fasting Spittle for Sore Eyes, and several sorts of Swellings. This is often done with good success, if the Method be continued; that is, if it be often applyed. For it is a constant and repeated Application that overcomes and cures. I

have known a Man, without any Advantage of Book-learning and Languages, that hath done Wonders in the Curing of Deafneſs, and Diſtempers in the Ears, to the Amazement of many Learned and Famous Phyſicians, by the ſole aid and vertue of ſitting Spittle, with a quicker and more certain Effect than any Poultice or Plaiſter whatever: Dogs, and many Animals, have no other way to Cure moſt Wounds; and I my ſelf, *Mutroderat*, have done the ſame: Which are all inſtances of the Balſamick Vertue of this *Menſtrum*. Bread chewed in the Mouth aſſwages all Tumors and Inflammations, if worked into a Poultice, and applyed ſeven or eight times a day, till the Cure be accompliſhed. So unconceivable is the Excellency of this Liquor, that if the Powerful Vertues of it were vulgarly known, your Common Empericks and Chirurgeons would have but very little Practice. In many Caſes moſt People might be their own Doctor, and deliver themſelves from a great deal

deal of Expence and Torment. We have in our former Letters said somewhat of the Generation of this Liquor. It is generated more or less in all parts of the Body, but especially in the Mouth, and Glandulous Parts of the Head, augmented by the Heat and Motion of the Brain, and the quick and uninterrupted Circulation of the Blood. The more in quantity this *Menstrum* arises, the sounder and healthier is the Constitution, Respiration is freer and less troubled, and Digestion more easie.

The Proper and most Natural Means of the Generation of it, is Temperance, thin, fine Airs, all manner of moderate Exercise in the open Fields, especially by Running Rivers, where the Air is more penetrating, and affords finer Spirits, that occasion brisk and lively Circulations. This is evident from the Constitution of People accustomed to such Exercises and Works, they have sharper Appetites, better Digestions, generally exempted from

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Drougth and Dryneſs in the Mouth, Obſtructions in the Stomach, *Aſthma*'s, and other Evil Conſequences of a Cloſe and Intemperate way of Living. Meats and Drinks that uſually promote and increaſe it, are thoſe of the moſt mild and ſimple Nature, ſuch as plain Water gruel, Conjieu-gruel made of Rice, *&c.* Milk-pottage half Water, eaten from *February* to *Auguſt*; for after Cows are with Calf their Milk is tough and jellious. Bread, Butter, ſome Cheeſe, ſeveral ſorts of Herbs, Roots, Paſſets, Coco-nuts, Eggs, and other things of a temperate Nature. On the other ſide, all Salt Meats, ſtrong Drinks, Tobacco, and all other things that are unequal in their Parts, are Enemies to conſume and dry up this Balſamick Liquor. The frequent uſe of ſuch things beget Feavers and Scorbutick Diſeaſes, as do alſo all violent Exercíſes, too large Meals, and too long faſting. Theſe do mightily weaken the digeſtive and attractive Faculties of the Stomach, induce a torpid and languid

guid heavineſs over the Members. Idleneſs is alſo an Enemy to it, for thoſe that would have good Blood, fine Spirits, ſtrong Limbs, and ſharp Appetites, muſt Labour even to Wearineſs, after which give Nature her due Reſt, and Temperance will perfect the work.

Thus, *Metrodorus*, I have at laſt reſolved your Doubts in the Matter you deſired, and abſolved the Nature of the *Menſtrua* according to my beſt ability. I queſtion not but I have ſtirr'd up the Choler of ſome young Phyſicians of our time, but I matter it not, if I have given you ſatisfaction, I have my ends; however, I have done my endeavour.

Dated, Corduba, 1149.

Averroes

Averroes.

IT is not possible for me, *Averroes*, to express in words, the great and unaccountable satisfaction I have received by your Letters, nor have you less honoured me by so Noble a Correspondence, than you have enlightned and improved my Understanding, by the Discovery you have made to me of Nature's Secret in the Business of the *Menstrum*. Methinks the Sun does not with more radiant and powerful heat reflect its Rays from the lofty Mountains sides to the humble Valleys, than you have clearly from the height and universality of your Knowledge at once darted into my barren and uncultivated Soul, the more Illustrious Beams of Light and Truth: You were ever, *Averroes*, the Subject of my Wonder, but now the Object of my Emulation; nay,

nay, it would almoſt ſtir my Envy to ſee the Poſſeſſion and Monopoly of ſo much Science in any Perſon's Hands but yours, who ſo well know how to uſe it, and ſo bountifully to diſpence it. And I beſeech you, let the Accompliſhments of my Deſires hitherto, be an Encouragement to me of hoping to prevail with you to give my Curioſity ſome further Satisfaction in the Works of Nature, particularly in this, whether there be any fixt Salts in Vegetables or Animals, according to the common Opinion of Philoſophers and Phyſicians, which ſhall be embraced by me with the higheſt Teſtimony of Reſpect and Honour.

Athens, 1149.

Metrodorus,

Metrodorus;

IT is not the least Delight I take, to see a Person of your Eminence and Quality so vehemently to aspire and thirst after Truth, besides the Complacency I have to be able to contribute any thing towards your Noble Endeavours. I greatly commend your Emulation, which can never be unjust, while you have so inestimable and desirable a Prize in Chace, the Attainment whereof will more illustrate your Name, than all the Trophies and Dignities of your Ancestors. In answer then to the Question you sent me, I deny that the Sal-nitral Vertues of things can be fixed; for then there would be no waste or decay: for you must know, that so soon as any Animal, or other thing, arrives to its highest degree of Perfection, those Sal-

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nitral Vertues or Balſamick Spirits become more or leſs Volatile, according to the Nature and Strength of that thing. Could you by any Art continue and maintain the Oily Vertue, or Sun's quality, in any Animal or Vegetable, ſo long would that thing remain in full ſtrength and vigour. All Death and Decay ariſing from the Evaporation of the fine Spirits and Volatile Salts. Take any Herb when 'tis in full force and vertue, dry it a little in the Sun, but not too much, then burn it into Aſhes, and from theſe Aſhes you may gather a great quantity of that Matter which the Phyſicians call fixed Salt. (Amongſt Herbs, Wormwood affords the moſt by reaſon of its bitterneſs and heat.) But if you take the ſame Herb, and expoſe it to the Sun and Elements till it becomes light, dry, or like Chaff, till it hath loſt its ſmell and taſte, and then burn it, you ſhall find very little or none of that fixed Salt. There can be no ſuch thing as fixed Salt in any Vegetable, ſo long as it remains intire;

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for if it were there, it were impossible for it to evaporate or fly away; but if you burn this Herb when it is in its full Vertue; the heat and violence of the Fire doth Coagulate or Condense the Volatile Spirits, and Oily Qualities into a fixed Salt, which Effect is to be assigned to the meer accidence of the Fire, and nothing else; even as the Balsamick or sweet qualities in Spirituous Drinks, by a fierce Fermentation are turned and transmuted into a quite contrary Nature. By these little Arts Men can change one quality into another, but for the most part for the worse, *viz.* They can transmute the Noble Spirits and Vertues into a keen and soure quality, and thence into a fierce Sulphureous Spirit. And also in Vegetables, by the help of Fire captivate and fix the fine and Volatile Vertues into a sharp standing Salt, and neither the one nor the other can be reduced to their former state, but by the powerful Operations of the Heavens and Elements, which by their wonder-

ful and undiscerned Influence, can change and unfix that that was fixed, so that it becomes Volatile again, so great and admirable is the Power of God in Nature's Works. None of the Chymists Furnaces with their fierce and terrible Fire can unlock the Body of Salt so fixed; if you have any desire to do that, you must learn of the Voice of Nature, and attend her Motions and Works in her own way. Take your fixed Salt, either of Herbs, Stones, Wood, &c. sow or mix it with the common Earth (it will abundantly enrich the Soil, and enable it to produce a large and plentiful Crop) and by this means the Fixed will become Volatile again, and as the Life, Power and Vertue of all Vegetation, but in time it will again evaporate. There is no fixed Salt in Nature, nor made by Art, that this Method will not unlock and unmix, till it becomes a pure, fine, Volatile Spirit, but only the Crude, Unseparate Sea-water-Salt, that we use with our Food,

which some affirm passes through us undigested.

The Physical Uses of these fixed Salts are much the same in Operation, as to quality, though they differ in strength and power according to the Vigour, Heat and Virtue the Body from whence they are drawn is endued with. All Salts of their own Nature are quick, penetrating, and opening, and of excellent use, being duly compounded with proper Medicines. Of all sorts of Salts, that of Tartar is the best and most Medicinal; for 'tis more subtle and penetrating than any derived from Herbs, &c. And those Physicians that have this by them, have no occasion to search for other, let the Disease be what it will.

Thus, *Philaretes*, I have over and above answered your Question, both by proving that there can be no fixed Salts really in Animals or Vegetables; And have also given you the true nature and use of the fixed Salts, Extracted thence by Art. I had thought that by this time I had fulfilled your Request.

Request. But another Question, suggesting it self, relating to the former, I desire leave to propose, viz. Whether Spirits of Wine, by any Operation, do or can alter the Nature of Sulphur, and so thereby destroy the Sulphur Salis? Having already, as I hope, made it appear, that there is very little, if any Sulphur in Spirit of Salt; I shall proceed a little further to acquaint you with somewhat of the Nature of Spirits drawn from Wine, Sugar, Fruits, &c. as to their Physical Operations.

All Spirits, be they drawn from what they will, have as to quality, one and the same Operation, only weaker or stronger, according to the Nature of the Matter from whence they are Extracted. Being taken inwardly they have all more or less a heating, strengthening Vertue, and are of good use, if properly administred, viz. now and then as Medicines, but otherwise they become destructive to the natural Heat, and inimical to the Vital Powers; and after a Space of Paralytick Contractions of the Nerves and Sinews,

induce

not one knows truly, even the Etymology of the Word, which destroys more than they pretend to Cure, are only to be regarded as so many Cheats put upon Mankind, and a meer Trick for an Impudent Blockhead to get a Penny at the Expence and Hazard of a Life better worth than his own. For I look upon all these Cattle as the Pest and Plague of a Nation, and ought to have the *Lex Cornelia* extended over their Heads, if ever they deserve to be Owners of any Thing.

But, *Mecœnas*, for fear I should over-talk, I will close this Discourse at present, and say somewhat more in my next; wherein setting aside the prejudices of Education, the common Method of Physicians in the Country, where I at present live, and the Vulgar Opinion of Philosophers, I shall endeavour, by following my Mistress Nature, to contribute what I can to the satisfactory Curiosity of a Person, I believe so desirous of being acquainted with Truth: Farewel.

Dated Corduba, 1149. Me-

A Letter to Metrodorus.

[illegible] Occasion that I have had to be of use to you in the [illegible] ged in. I am [illegible] with the Noble Disposition of your Soul, which sets too high a Value upon Truth, to [illegible] any thing [illegible] by you [illegible] and scorns to [illegible] any thing, merely [illegible] to be had, and at a cheap rate. The true value of things is never lessened by their being ordinary and common; for we are yet ignorant of the Nature of that which we most familiarly converse with. How many are the Doubts the Philosophers are perplexed with about the Substance and Operation of their Souls, even whilst they are employing them? And how few, if any, are acquainted with the Constitution of their Bodies,

Bodies, whilſt they daily carry them about with them, [illegible] to take ſo much [illegible] Were we but better informed of our own [illegible] conſtance much more to the [illegible] our Curioſity in the ſearch of [illegible] and withal deliver us from the power of many Accidents that [illegible] ſurprize and overwhelm us. There would be leſs need of the Doctor, and every Man become his own Phyſician, which would very eaſily be done, could we but maintain a regular obſervation of the condition and temperament of our Conſtitutions. Having therefore of late been particularly engaged to make ſome Obſervations on a Conſumptive Perſon, I ſhall briefly communicate to you what Methods ought to be followed by People afflicted with that Diſeaſe, and that generally only, not entring into a Philoſophical Diſquiſition of its Origine and Cauſe.

To begin then, The loweſt and ſimpleſt Foods, and ſmalleſt Drinks, are

moſt advantageous to ſuch as labour under waſting Diſtempers. All Spoon Meats made of Oatmeal and Water eaten with Bread, but without Butter, are proper. Some commend Flower and Water eaten with Bread, and uſed two or three times a Week, and Chocolate made with Water, and only ſweetned with Sugar. Sometimes let your Food be mean, and other times rich, for Nature loves Variety; but then remember to eat ſparingly. Such People ought to be cautious of viſiting the Shades of *Venus*, which is extreamly prejudicial, and is perhaps in many the Original of that Diſtemper. All ſorts of ſtrong Liquors are to be avoided, alſo new Milk, though the Learned do often adviſe it. Salt is very proper in moſt Foods, it ſtrengthens the Stomach, and procures Appetite. In fine, Temperance is the main thing to be obſerved, and it is ſafer to err in quality than quantity, which over-burdens Nature, ſtagnates the Blood and Humours, and induces a general *Cachexy* through

through the whole Body. It is very wholesom also to walk in the Fields, especially by Running Rivers, where the Air is more fine and spirituous, and more readily penetrates the Body on all sides, wonderfully helping the Circulation of the Blood, and facilitating Digestion: Lying alone on Quilts and Flock Beds is beneficial for Consumptive Persons. Their Cloathing ought to be moderate, rather inclining to thinness, for heat gotten by Exercise is surely most salutiferous. Once a Day let them remember to drink a Pint of good Water, which will cleanse the Vessels of the Stomach, and help Concoction, the often changing their Cloaths will contribute much to a Cure, provided they take care not to catch Cold. This may be thought a strange Method, but, *Metrodorus*, I have seen the Power and Vertue of it by Experience: It abundantly refreshes the Spirits, enduing them with new Life and Strength, increases the *Menstruum* of the Stomach, sharpens the Appetite to

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an high degree, and unconceivably assists Nature in several respects.

But because I have touch'd a little upon Milk, I shall give my Opinion of it a little more fully. Milk in its own Nature is a noble healthy Food, but some better than other, according to the disposition of the Cattle from whence 'tis drawn, and the Nature of the Pasturage whereon they feed; from whence arises that great variety in the several sorts of Butter and Cheese.

The principal Season of the Year for the eating of Milk, is from the beginning of *April* to the last of *July*. It is good indeed at all times of the Year, provided the Cows be new Milch; for it is by no means to be eaten after the Cows have taken Bull, for then it becomes thick, and as it were stagnated, difficult of Concoction, and exceedingly detrimental to wasting People, and naturally generates frothy and phlegmatick Juices in the Stomach, which is drawn and attracted by the Lungs; and Nature having no other way to disburthen

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[illegible] Medicines, is neceſſary to [illegible] the greateſt part up the Windpipe, occaſioning Aſthma's and Coughs, the foundation of inexplicable Diſeaſes, which diſcovers of what importance 'tis to be very wary in our method of eating and drinking.

I ſhall before I finiſh this Letter, make ſome Obſervations that may be uſeful to [illegible] Conſtitutions, if duly regarded, and then take my leave of you till another occaſion gives me liberty to diſcourſe further on this ſubject. The [illegible] ought to eat when they break their faſt, Bread, Butter and Cheeſe, or ſome other dry Food, and not drink till two or three hours; of whatever you drink let it be of a middle ſtrength. This method will not only Purge by Urine, and open the paſſages, but beget a briſk Appetite for a Dinner. To eat a Toaſt and Oyl together, with a draught of good Ale and Beer, is very wholeſom; but if the Party inclines to fatneſs, then walking in the open Air is a good Remedy. It prevents Obſtruction,

ction, and grofs Humours, and imperceivably aſſiſts the Operation of Nature.

The Sanguine Complexion ought chiefly to deſire the moſt natural, proper ſort of Diet, ſuch as ſimple Water-gruel, which by the innocent ſimplicity of its Compoſition tends directly to the quelling and moderating the extravagant motions of the Blood and Spirits, which ſoon reduce themſelves to their intended end, if not excited by the exorbitant power of Imagination. Variety and alteration in the Adminiſtration ought to be obſerv'd, for Nature is pleas'd not only with a variety of things, becauſe it is compounded of them; but becauſe 'tis conducive to Health. In the Morning 'tis good to be ſparing; but after the fourth or fifth hour they may drink a Pint of an Exhilarating Liquor to their very great advantage. The Cholerick Complexion requires in the Morning half a Pint of good Water. (Ἀεὶ τὸν μὴ ὕδωρ) 'Twas the *Theban* Poet's Expreſſion, but never the leſs true; for being

being his *Horace* says, *Nulla manere [illegible] nec [illegible] Carmina possunt Quæ Scribantur [illegible], &c.* However true it may be in Poetry, I am sure 'tis false in Point of Health. Let such feed on Water-gruel, or Pap made of Flower, and be cautious of drinking strong Liquors; yet after Dinner they may drink a Pint of Wine, Beer or Cyder, *&c.*

If the Disposition be Melancholick, let them take some exhilerating Spoon-meats for a Breakfast dresst up with Butter, Bread, Sugar and Salt. Their Dinner ought to be much of the same nature, for the more they eat thereof, the more it will extend the Vessels of the Stomach and Breast, and quicken the Spirits into a brisk and lively Motion, and withal dispose them to a desire of Mirth and Company, than which nothing can be a more ready and easie Cure.

Persons of any of the aforesaid Constitutions, must beware how they drink strong Liquors in a Morning, which naturally in the best Complexions, create

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and excite Fumes in the Brain, and an unremovable Dulness or Lethargy thro' the whole Body. For certainly those meats accordingly prepared are in the Morning the properest Food, As well on account of their simplicity, which is more agreeable to Nature, as that they are mouft, and most easily assimilate themselves with the Crasis of the Stomach, and pass uniformly off in Urine, &c.

But if they are Aged People, they ought to eat that which is easie of Concoction for the first part of the Day, and after three or four Hours such easie Food as their Stomachs shall desire, but withal sparingly. And if they exceed, let them walk in the open Air, and employ themselves in some Exercise even to Lassitude. This is evident from the Country People, who for the generality enjoy a better state of Health than those who live always in Town, and if any of them miscarry, 'tis to be attributed to their Intemperance and Unskilfulness

skilful using the best and greatest Blessings bestow'd on Mankind.

I shall only add this, that two Temperate Meals a Day is the best Method to preserve or recover Health. And of Bread, that which is three or four Days old, is better, and more Salutiferous than that which is newer, whether it be to recover a lost Appetite, or strengthen a decaying one.

Thus much, *Mercodonius*, I thought fit to Communicate to you at present, if any thing occurs worthy your Knowledge, assure your self I shall not be wanting one Post to gratifie your Curiosity.

Dated, Corduba, 1149.

Averroes

Averroes to Metrodorus.

A Friend of mine being just upon the point of taking his Journey into *Greece*, I thought my self obliged to lay hold of this opportunity of Communicating some few more of my Thoughts, and recommending a Person to you with whose Conversation I promise my self you will be extreamly delighted; for a finer Understanding, a stronger Judgment, and a more bold and happy Imagination, I think, are not to be found in any Man alive. But I shall say no more in his behalf, because I would not foreſtall the Entertainment you are like to meet in his Society and Friendship.

I have for several Days lived wholly upon Herbs, and find them exceeding healthful Food; and perhaps the most connatural and agreeable to the Disposition of Humane Bodies of any thing in the

that they
th Oyl, Vine-
Bread, Butter or
as they are of an
and afford a finer
Nourishment, and
Wind, being far more
when they are boyled.
them does, as it were,
astringent Quality of Nature,
that the Liquor in which they are
keeped, draws forth and exhales all the
warm Sal-nitral Vertues, whereby the
Herb becomes crude, and consequently,
more purging, than raw. Cabbage and
Colewarts, being boyl'd and eaten, do
not only puff up and swell the Body,
and increase windiness in the Bowels,
but also generate ill Blood, from which
dangerous Humours and Obstructions
do proceed. But if you take a light,
hollow Cabbage, or tender Colewort,
and eat freely of them, with Oyl, Vi-
negar, Salt and Bread, &c. you will
find no such Operation; the Effect will
be gentle, your Stomach will be warm,

and free fr[illegible]

The like [illegible]

of ea[illegible]

be fed upon to the [illegible]

advantage of Nat[illegible]

I have observed [illegible]

an Epidemical Distemper [illegible]

Aged People. And the [illegible]

appoint and prevent [illegible]

your [illegible] Bl[illegible]

&c. quite out. But Spoon-meats may be eaten as warm as the Blood, or some what warmer. And I do assure you the constant use of this method, will clear the Head and Stomach from Wind, beget finer Blood, besides Spirits, and cause a [illegible] Circulation of all the Humours, &c.

Cold is another Original of most Distempers, which proceeds generally from an irregular Intemperance in Diet, Exercise, or Coition; thereof arise Fumes and Vapours into the Head, Wind in the Stomach, Obstructions and Opilations in the Breast and Lungs, which can no otherwise be prevented than by observing

due and [illegible] in Eating,
Drinking and Exercising [illegible] at
is that of Common, though there is no
downright Sickness [illegible] Persons find in
themselves a [illegible] Indigestion, they
have little or no Appetite, are hot and
[illegible] In such cases a gentle Purge
[illegible] but a proper
[illegible] will give
the best and quickest Relief, in
[illegible] Repletion, Intemperance, and
[illegible] long Nourishment, are
[illegible] of most Distempers.
[illegible] very benefi-
[illegible] at all times,
but especially in Sickness; for when
Nature hath lost her way, the motion
of the Blood and Spirits are interrupted,
the Stomach is foul, the Attractive, Di-
gestive and Retentive Faculties are de-
prav'd of their Natural Power, the Pa-
late diforder'd, the Qualities in conten-
tion one with another, like Parties in
an ill-govern'd State. What madness is
it to force this miserable Creature to
swallow down the Inhumane Doctor's

nasty Pill[illegible] Broaches, Cordials, Julips[illegible], when the Constitution abundantly better, with more Safety and less Charge, be effectually accomplished by Diet. Phy-sicians did therefore forbid this abominable Practice, And the Wiser Governments of Europe all such Drugs, Fryings, and Spices, and make every Table, (in a manner) subject to Rice boiled together. Let the Sick constantly drink not of any [illegible] Plants and Fruits of [illegible] as be[illegible] by reason that they heat the Blood, and are hard of Digestion. But what shall we say? There are so inveterate by Custom, and strengthened by Interest, that it is hardly to be expected that Reason should convince the worst part of Mankind.

Thus, *Metrodorus*, you see the Vanity of an old Man, who had at any time rather be thought Impertinent than

[illegible]

than Ungrateful, which has been the only reason of venturing thus far on this Subject. If the Gods give Life and Leisure [illegible] to you again, you shall have an Account of the Opinions and Prescriptions of a certain sort of People to whom a greater Respect is due than to my self. It hath been my Folly to venture hitherto, who am look'd upon even Infidel where I Live, and am [illegible] beholden to the favourable Opinion of some Persons (who have surmounted the little difficulties of Prejudice and common Education, and by their own single Vertue establish'd to themselves a *Character* above the common Level) for all the Reputation I possess. For to deal plainly with you, my Friends have better Sentiments of me than I can own, and such as would make me blush, but that I have Learnt the difference betwixt Affection and Flattery. Farewel.

Dated, Corduba, 1150.

Metrodo

Having of late had some Respite from Business, I remembred my Promise to you, which I have at last performed. I have here sent you an account of the Practice of the Chinese Brachmans. They are a Sect of Philosophers, for whom I have ever had a great Esteem, for as much as I have observed them very nearly to follow Nature in most of her Prescriptions. A Method that I highly Approve, and shall therefore Recommend to you some Observations of theirs, perhaps not unworthy your Meditation.

First then, for the Method they use with their Women, during the time of their Impregnation, Lying in, and giving Suck.

Their First Precept is, That they be very Exact and Punctual as to the quantity and quality of their Food, and

that

that they drink nothing but pure Water as it comes from the Spring.

They command them to eat at set Meals, *viz.* about Eight in the Morning, and Four in the Afternoon: For when the Worlds great Eye the Sun, that Cesare of Heat, has mounted the Meridian, they command all Labouring People to rest and refrain from eating and drinking, especially Women with Child. For then the Sun does forcibly open the passages of Nature, exhaling the Spirituous Vertues, from whence proceed Wind and Vapours, &c. but about Four Afternoon they allow a greater Liberty for a full Meal, for the Evening being cool, they have a considerable time to digest their Food, the greatest part of that time being allotted for Rest.

They likewise advise a due Fasting, and at some times to abate of the quality, and at others increase it again. Also to give Nature that which is most like her self, *viz.* variety of Foods, but this at several Meals, and not all at one

time, seeing that the Humane Nature is allied to all things, and compounded of Variety.

On the other hand, they affirm, That a due Abstinence infinitely conduces to an healthy and happy Life. It fines the Spirits, cleanseth the passages, frees the Conceptions from grosse Matter and Obstructions, confirms the Faculties of the Mind, rendring them fit for the Contemplation of Wisdom and Vertue.

They command their Women to Labour and Exercise gently, Morning and Afternoon, in regard that it will contribute as much to their Off-springs Health as their own, and deliver them from the trouble of all Windy Diseases and Vapours, with which many Women are so extreamly afflicted.

They Recommend Silence to their Women, as a Noble Vertue: It makes the Mind sedate, grave, and thinking, strengthening all the Powers thereof, whereby they become more considerate, and better able to endure the Inconveniences

conveniences they may meet with. For the Spirits of Women are naturally more Volatile than those of Men; so that much [illegible] them, weaken the whole Constitution, and beget [illegible] equally prejudicial to the Child, as to the Mother. [illegible] is an extraordinary Sympathy between them, upon which account the greater care is to be taken.

They also commend Chearfulness, a Pleasantness both of Mind and Manners, in their Women; for they affirm the Composition of the Elements in Women are of a more fine and softer Nature than in Men, for which cause they are more subjected to Passions, apter to Love or Hate, and consequently sooner, and more deeply wounded both in Mind and Body. Wherefore their Priests teach them several Divine and Moral Songs, Hymns of Praise, &c. Believing that Musick hath a certain secret power of moderating and composing the Pathetick Motions of the Soul,

rendring

rendring the Mind more equal in their Operations.

If any of their [illegible] chance to have [illegible] or Tumors, they [illegible] this following Prescription, which seem to have an Unspeakable Effect. *Viz.* Rice and [illegible] it in Water, and when it becomes thick and fair, they take a bitter Herb called (*Tanarabey*) cut it small, and mix it with the Rice, adding to a Quart of this Two Ounces of good Sugar, and apply it to the Sore Ten or Twelve times in Twenty-four Hours, which gives ease the first time, and in a few Days heals the Distemper. They have a great Opinion of Sugar, taking it to be one of the greatest Balsams in the World, if mixed with proper Ingredients, and will often apply it alone to Cuts, Sores and Wounds.

When the *Brachmans* do administer any Inward Medicines, they do it all by Numbers, affirming, [illegible] God hath made all things by Number, Weight and Measure.

Thus

Thus [illegible] free, *Observadores*, [illegible] have hinted a few Observations of the [illegible] reference to their Women, I shall only subjoin somewhat concerning their Methods of Educating their Children, and so endeavour to bring this Letter to a Period.

The first Thing they suggest and instill into their Children, after they can speak, is, that God hath Endued Mankind with Three Demons or Spirits, that like Three Kings make War, and are in continual strife who shall obtain the Dominion over the whole Man, which they properly call an Inward Warfare. The first Spirit is of the Nature of that Great Celestial Body called *Saturn*, from whence Originally proceed Avarice, Calumny, Malice, Pride, Envy, Violence, &c. But from the second Spirit or Demon comes Love, Pity, Mercy, Compassion, &c. as also Temperance, Chastity, Sobriety and Philosophy. And from the third proceed mixed Thoughts, various and wanton Discourses, Laughters and Merriment,

criticisms, and all that is called Phantastick.

They labour hard to make their Children understand the Nature and Operation of each of them, that they may be sensible which hath the reigning and predominant power in them.

They call the second Spirit the good Demon, and with great earnestness inculcate to their Children, that they should be Governed by its Dictates, and observe its Directions.

They teach them, that it was from this good Angel that their Seers and Holy Men received the Law of Innocence. They inform them, that it is a great Blessing, and a Token of being a particular Favourite of Heaven, to avoid Violence and Oppression, especially towards those Inferiour Creatures that cannot defend or help themselves. That the greater part of Mankind are govern'd by the Counsels of the other Demons, from whence proceed Wars, Murder, Destruction, and all manner of Mischief.

From

[illegible] to Seriousness [illegible] recepts of Morality [illegible] them the Excellence [illegible] the Reason of their Duty. Above all things, they commend to them a strict and severe Justice, which they never depart from. These Instructions are so early grafted in them, and so plainly represented to [illegible], that they become, as it were, incorporate with them, insomuch that they are no longer Moral Precepts, but have in them the force of Nature.

They also very Vehemently and Pathetically set before them the Mischiefs of an Idle Life. Nay, they say Idleness is inconsistent with Life, for Life in the very Exercise implies Activity and Motion. They greatly commend to them moderate Labour and Exercise, and frequently discourse upon the Practice of the Latins, even in their very tender Age. They are very Exact in teaching them the Art of Numbering, and acquaint them with the Method [illegible]

of God's Works.

viz. The Heavens,

the Amazing Variety

Vegetations and Minerals, how they

were all made, and are wonderfully

sustained by the Invincible Power of

the Omnipotent Creator. They teach

them the Motions of the Celestial

dies, their Courses and Distances,

stors, and

fects

ndually

ploys their Understanding, improves

their Manners, always

them to the Exercise of Patience, and

the Observance of Religion.

Having therefore such an Early Edu-

and continually before their

Eyes the Examples of their Parents and

Associates, the Notions of their Infancy

do not

Natures by repeated Efforts, that no-

thing can remove them. Having been

Instructed that every Word in their Law

proceeds from God, and at the same

time, having imbibed a true Appre-

hension

and Juſt
on it as
not di-
their Law
no Avocations
nothing but invin-
cible Neceſſity can exempt them from
a punctual compliance with the ſame.
I ſhall here inſert one paſſage of
their Laws. It is held ſacred amongſt
them, to keep themſelves undefiled
from any thing they think unclean,
and if ſuch an Accident happen, they
are compell'd to repair to a certain
place of Purgation, where they are to
undergo all the Diſcipline of that My-
ſtery, before they muſt enter on their
Buſineſs. Some of that Religion, who
were Factors, came to Surat to Buy
up a Commodity to be Tranſported
into Perſia, having no
thereof, and knowing the Obliga-
tions theſe People lay under, one of
their Merchants came near the Place
where they ſat, and unawares took off
one

...ge of his ... had ...ched
them. I... was
heard, for ... themselves pollu... to leave
their Business ... to the Place
of Purgation, to ...signed Satisfaction of the *European* Merchants. ...

If any of their Princes at any time desire their Daughters for Concubines, they lose their Longing, for they will submit to the Severest Tortures rather than break their Vow. They are never to be Engaged in the Armies of their Kings, for as much as they abominate all manner of Violence, *&c.* Nor can they ever be prevail'd with to become Servants, being extreamly Jealous of their Original Liberty. In all Revolutions of States they are free, and enjoy under all Governments an undisturbed exercise of their Religion, on account of their Peaceable Deportment. They abhor all strong Liquors, their most customary Drink is Water. They lye upon hard Quilts, oftentimes on the bare Ground.

Ground. They [illegible] Invade nor Covet any Man's Property, they are [illegible] of the Customs of their Ancestors, and remain secure in the Satisfaction of their own Virtue and Integrity.

one thing more that will
ther Letter, and that is, Their Opin-
on of the Tranſmigration of Souls,
which ſhall be the laſt concerning that
People that I ſhall trouble you with;
hoping that my over-forwardneſs in
this matter, ſhall be underſtood as an
Evidence of my Willingneſs to embrace
any Occaſion of ſignifying the Reſpect
I bear to a Perſon of your Character,
and a lover of Vertue.

All our Philoſophers and Seers, both
Indians and others, do firmly believe,
That God hath made Man in his own
Image or Likeneſs; which all acknow-
ledge, but few have ſo well conſidered
it as they ought: And that Man does
contain the Principles and Properties

of all things Corporeal and Incorporeal:
[illegible] endued with an Eternal
[illegible] Body which Body is
[illegible] governed or animated by an
[illegible] and so related to the
great Body of this World, that whereof
the former is taken, and therefore is an
Abridgment or Epitomy thereof. And
as Bodies contain all the three Pro-
perties of the gross Elements, viz.
Earth, Air and Water, that wherein
[illegible] the Body; He, [illegible]
Principle of Fire and Light, that is, an
Immortal Soul and Spirit, which gives
Life and Motion to the Body of Flesh,
and answers to the Soul of the great
World, or that mighty Spirit, which is
the Moving and Vivifying, and most
[illegible]fully Creative and Conservative
Power in this vast System of Things,
which we call the World; and which
does preserve and maintain every part
thereof in Beauty, Splendor and Har-
mony. Now in this Illustrious Estate,
Man was Created, and in him all
Forms, Qualities and Powers, stood
in

in equal Weight and Measure, and if Man had continued in this [illegible] then he would have imitated his [illegible] in all well-doing, and Governed the Host of Heaven in Love, and have been a Professor and Guide to all inferiour Creatures, which would have powerfully attracted, not only the sweet and benevolent Influences of Heaven, but also the Prayers and good Wishes of all these under-graduated Creatures, relating to the Station he was made and ordained for, and to be a Co-worker with his Creator in all Friendliness, Love, Compassion, Mercy, and doing unto all as he would be done unto: But Man departing with his Will and Desires, out and from this Glorious Seat of Unity and Concord, into all the contrary Qualities, *viz.* into Inequality, Discord, Fierceness and Wrath, by which he forfeited the Grand Charter or Law of his Creator, and so quickly dispossessed himself of all the good Properties and Powers his Creator had endued him with, by which he is now become

an Enemy [illegible] himself, but also of [illegible] the Curses and Destroys all, and [illegible] Creature, Curses him, and the Evil Wishes of these Creatures do not proceed from them carnally, and therefore their very [illegible] like Arrows, and powerfully [illegible] down the Thunder-bolts of Vengeance [illegible] their Heads: For that [illegible] Law of Recompence will have its Operation, and take place [illegible] this World, or that which is [illegible] whatever some may vainly [illegible] to the contrary.

[illegible] Command all [illegible] Followers to forbear all Violence, Oppression and Killing; for the Infinite Deity delights not in Man-slaughter; Strife, Wars and Contention, enter not into his Tabernacle: Our Creator does accept of the Practices of every one that does well, and imitates him in well-doing, for he is equal in all his Methods, and causeth the blessed and glorious Body, the Sun, to shine on the Just and Unjust, and com-

mands the Ce-
lestials
of the
luted to all Creatures
an equal Privilege
ours, he only preserves
Universal System of Nature
Hand of his
there
themselves to be like unto
Oppress, nor Kill, therefore
not: He gives Life, and
serve that Life;
sion are
to all
hurt, hunt, op
any of these good Laws God
dained for the preservation of his Off-
spring, firmly believing, That if they
do by their Practices of Life precipitate
themselves into Oppression and Vio-
lence, that they must undergo the
severe Law of Retaliation, either in this
Life, or that which is to come: If
they do wrong, or unlawfully take any
thing from their Neighbour, they are
obliged

obliged to [illegible]

[illegible] have [illegible] this [illegible] shall certainly [illegible] be punished with a [illegible] of Servitude and condition; and they that have polluted themselves with the Blood of their own kind; their Souls shall enter violent [illegible] Men of un-[illegible] Dispositions, that shall Live [illegible] rably, and Die by the Fury of [illegible] and Humour of Princes: But such as have by continual Violence Oppressed and [illegible] the Unrevengeful Animals, their [illegible] and Spirits shall be

be precipitated and revolved into the most Savage and Brutish Bodies. All Sodomy, Self-Pollution and unnatural Natures of that Quality whatsoever, which pollutes Souls and Bodies, and makes them wholly Therefore [illegible] come unto Men, [illegible] retained Humane [illegible] been Merciful, and [illegible] all Creatures; Such pass immediately into the Regions of Glory, and Sing the holy Songs of Peace; others who have Lived mixed Lives, compounded of good and evil, who have been Merciful to Man and Beast, and at other times they have committed Evils and Oppressed Good Creatures, for that for the good which they have done, they enter into middle Regions, where they are purged from those Evils they have unrepented of, in which time they make full Retaliation. Such Souls, the Prayers and good Wishes of Innocent

Prayers of good
power to break
wherefore it
and the
by:
but in the in-
ferior and Elementary Worlds, are moved
by disparity and likeness; for Inequa-
lity and Discord cannot move Equality;
therefore the good Wishes and Prayers
of Obstinate, Revengeful and Contenti-
ous Men, do not avail the Deceased
Soul, who is past into the middle Re-
gions for Purgation, and who with
great earnestness presseth towards the
Good; and therefore no Prayers nor
Wishes can profit such Souls, but only
such as proceed from Innocent, Just
and for every Word, Wish and
Prayer hath power only to penetrate
into, and open the Gate of its own
Fountain, that is, Evil Mens Wishes
and Prayers penetrate and open the
Fountain of Wrath, and strengthen it:
And

and on the contrary, the good Wishes and Prayers of the [illegible] Innocent Man, have [illegible] Heaven, and [illegible] like in self; for [illegible] and Properties [illegible] are not only [illegible] rated by Senses, and [illegible] among Men; no, but by Concord, Equality and Harmony. And [illegible] so carefully, and with so great pains and diligence profess our Children and Disciples, to enter with their Wills and Desires into Innocency and Well-doing, being confirmed in this great Truth, *viz.* That Men cannot draw nigh to, become one with the Fountain of Benignity, nor be heard of the Soveraign Being, but as we become like unto him, for every Like is moulded by its Likeness; Blood requires Blood, the Merciful shall obtain Mercy from the God of Peace and Compassions. For these and the like Reasons we have (for many Generations) totally abstained from all Violence, Oppression

[illegible] or Deaths;
[illegible] good, and
[illegible] ally, and as
[illegible] strengthen its
[illegible] Loadstone
[illegible] : We do likewise firmly be-
[illegible] and it is one of our principal
Points of Doctrine which we teach our
[illegible] viz. That if any Man do
[illegible] Will and Desire to enter into
[illegible] Oppression,
Violence and [illegible] both Men and
[illegible] it
[illegible] themselves
[illegible] Powers of Nature, viz.
[illegible] fierceness, wrath and
[illegible] which they use
[illegible] Property, and grow hard-
hearted, cruel and fordid, having no
Compassion, Fellow-feeling or Mercy.
And if Men Die in this savage brutish
state, they shall in the Internal World,
[illegible] the Soul shall be reinvested with
[illegible] a new Body; whereby such polluted
Souls will naturally attract such Mat-
ter out of all things, as the Spirits are
capa-

capable, and [illegible] fitable with. But
on the contrary [illegible] in their
Lives have [illegible] of Ju-
stice, and re[illegible] Vice. Op-
pression, Kill[illegible] temp[illegible] and
Discords, and who have introduced the
Wills and Desires into Innocency, Mer-
cy, Compassion, and doing unto
Creatures as they would be done unto,
all such shall not only immedi[illegible]
into the Regions of Peace a[illegible]
but be cloathed with more perfect,
beautiful, and more glorious humane
Shapes and Forms. For it is not to be
doubted, and our [illegible] Sects and
Philosophers do confirm, that in the be-
ginning, when the great and most Won-
derful Creator moved himself, and had
a desire to manifest the hidden Myste-
ries of the Internal Worlds, he cloathed
all the vast numberless variety of Crea-
tures, in each Climate and Country,
with Corporeal Bodies, according to
the Nature and Property of the Spirit;
for each Spiritual Substance had power
to attract out of all things such Corpo-
real

real Matter for a Covering to Bodys as had a [illegible] Nature, as appeared manifestly by the Shapes, Forms, Inclinations and Dispositions of each Creature, and as the Internal Property and Disposition of each Creature did vary; and where the fierce [illegible] predominated, and had the [illegible] in the Spirit, there sprang [illegible] Savage Beasts, and cruel natured Birds of prey; but where the [illegible] of the Internal Nature were [illegible] mixed, there were framed more benign and friendly Creatures, [illegible] and Birds more humane, more [illegible] and tractable, called clean Beasts and Birds; also where the Spirit was more noble and equal, so the Bodies and Frames were accordingly: And as Man was in his Primitive Properties and Qualities, greater and more noble than any other of the Creatures visible, so the great Creator gave him a proportionable Body above all the rest of the Lower Creation; for all departed Souls, who in their Lives keep the holy

Laws

Laws of Humanity [illegible] have
appeared [illegible]
Form and [illegible]
the Food of the good Demons, and [illegible]
Heavenly Bowers; whatsoever they [illegible]
and Ostacise to enrich themselves with
Terrestrial Habitudes, they have [illegible]
in humane Passions and Spirits
ing the [illegible] little Law
Nature, for every Spirit or
Power to cloath it self with
mable coats of Nature, there
Seed as Men sow in this
Life, such a Seed they shall
ed with in the Astral World
they have introduced their
Wrath, Fierceness, Oppression and
Violence, &c. such a Body the Soul
may greatly be expected to have in the
other Life; the Truth of this the whole
Universe and the numberless number
of Creatures both in the Animal, Vege-
table and Mineral Worlds do Testifie
and Witness. Where, Mr. Roberts, you
have a tedious, yet imperfect account
of the Doctrine of the Metempsychosis,
first

firſt [illegible] by Pytha-
[illegible] embraced
by [illegible] and Ver-
[illegible] on the
[illegible] that
pleaſure of Revelation. [illegible] it to
your better Judgment to [illegible] the
Point, but to me the Hypotheſis ſeems
probable, till a more [illegible] and Di-
vine Revelation ſhall be pleaſed to ac-
quaint us with a better.

W [illegible]
[illegible]
which thou haſt [illegible]
art a very [illegible]
Quantification we have always obſerv'd
and cheriſh'd. But it ſeems to us that
thou art not to Write, as thou art repor-
ted to be Learned, in that thou goeſt
about ſpreading New Doctrines, and
Superſtitious Obſervations, perſwading
my People to forbear following the Cu-
ſtoms of our Anceſtors, preaching
an Abſtinence from Fleſh. The [illegible]
Creator of all things, as he made the
World for an Habitation for Man, ſo
no doubt the Creatures are ſubjected to
their

WE have been informed by [illegible] Officers in the Province [illegible] which thou haſt Travelled, that thou art a very Learned Man, which is a Qualification we have always eſteemed and cheriſht. But it ſeems to us, that thou art not ſo Wiſe, as thou art reported to be Learned, in that thou goeſt about ſpreading New Doctrines, and Superſtitious Obſervations, perſwading my People to forbear following the Cuſtoms of our Anceſtors, preaching an Abſtinence from Fleſh. The Great Creator of all things, as he made the World for an Habitation for Men, ſo no doubt the Creatures are ſubjected to their

their Dominion, and on[illegible] for their Use and Convenience. [illegible]fore we Charge you upon Peril of [illegible] Royal Displeasure, that upon [illegible] of this our Letter, you forthwith [illegible] to our Palace Royal, that we may hear what Thou hast to alledge in [illegible]lf of those New Opinions thou hast vented in several Parts of our Dominions.

Farewel.

M. G. Pytha-

Pythagoras's *First Letter to the*

Most Reverend King,

OUr Religion recommends Abstinence from Flesh. Your Majesty will in your Letter seem to blame me on that account, as if I had taught an unreasonable Doctrine, and for that reason, that as God had given the World for an Inhabitance, so the Creatures for Subsistence. I acknowledge not only your Slaves, but the Beasts of your Territories are your own, and you may use them as you please. But as the Notion of Tyranny is unreasonable, so the Practice is unsufferable, and whoever puts it to the push, will quickly find the Effects; for all the Philosophers in the World can never perswade us that we are Slaves, nor all the Rhetorick

rich in the World: convince the Brutes that they are of another Opinion. The Gods have made your Majesty a King, Soveraign of a Numerous People, committed to your care, to be preserved and [illegible] not to be Plagued and [illegible] it is with the Universe, [illegible] are our Subjects, they [illegible] Nature hath provided [illegible] ways to [illegible] its Species without being beholden to the Slaughter-house. However [illegible] shall say no more than what an Epicurean I intende will allow me, and allign my Reasons, and make the best of my way to your Court.

What I have Preached (O [illegible]) in your Dominions is no Upstart Opinion, nor Phantastick Humour, but what I am able to abide by, and make good. For the Antiquity of our Cause of Life, and the Innocence of our Doctrine may be prov'd of equal date with the Foundation of the World.

The [illegible] Doctors teach, That *Adam* the first Man, was placed in a Garden, and that Herbs and Fruit were his Diet. And all Philosophers agree, that in the Golden Age the Eating of Flesh was not tolerated, [illegible] the Corruption of Mankind [illegible] Vice: Tho' afterwards [illegible] Degeneracy the Precepts [illegible] be not [illegible] observed [illegible] less Spirited and more Virtuous Inclinations, [illegible] themselves up to the Strictness of our Rules and Discipline.

It is alledged by your Teachers, That we oblige our Followers to the Observation of things frivolous and vain, as not to kill any kind of Vermin, *&c.* [illegible] or being guilty of Murder. Whereas the reason of this Prohibition in [illegible] self severity, is only to take Men off [illegible] their Natural Fierceness and [illegible] rity; left by accustoming themselves in Cruelty towards Beasts and Insects, *&c.* they shou'd in time fall foul on one another. So that Universal Kindness is the Root of our Principle,

ciple, and the Safety of Mankind, the Reason of our Precept.

They also upbraid our Principles, in charging [illegible] destroy [illegible] Princes by and [illegible] Hunting, which [illegible] ever been accounted a Noble Recreation for great Persons in all Places [illegible] Ages [illegible] within [illegible] of the Body [illegible] of the Mind in [illegible] hardship, and the difficulties [illegible] Exercise; but this [illegible] mistaken Allegation; for Nature needs not be beholden to Fury and Passion for its relief or support. It is an Invasion upon the Natural Rights of the Inhabitants of the four Worlds, and Men in the fierce pursuit of this Cruel Pastime, are far more Ravenous than Dogs, Bears or Lions; for what those rapacious Animals do, it only in order to support their Lives, but more inhumane Men do it out of meer Wantonness. Though the Creatures are Dumb, and cannot address their Creator after the manner of Men, with dis-

 sembling

Trembling Hearts, and dying Tongues,
yet there [illegible] powerful Complaints a-
[illegible]inst [illegible] Iniuſtice [illegible] up be-
them in [illegible] at one
time or other will be [illegible] Con-
fuſion of [illegible]
We are [illegible]
[illegible]
[illegible]
parts of [illegible]
and wholly exempt [illegible] from the
Paſſ[illegible]. Are they not compounded of
the Sevenfold Nature? Or is any of the
Elements wanting in their Conſtitution? Are they not the Sons of the Stars, and partake of their Influence? And have they not all kept God's Laws, and the true method of Nature, and according to their kind, faithfully adored and worſhip their Creator? They are innocent and harmleſs in all their ways, though 'tis true they are not endued with Immortal Souls, and therefore the ſame Service is not required from them as from Man, who is created in the compleat Image of his Maker, furniſhed with

with Excellent Gifts, Divine and Natural, appointed to be a Prince and Governour over this Inferiour World. Your [illegible] very inquisitive to the [illegible] and Symthis first step to is to turn our Eyes [illegible] Mind, me- Unity of Powers, Qualand Properties, out of which Man compounded, or that his Soul and contain the true Nature of things, both Material and Immaterial: On the one hand, Wrath, Envy, Contention, Fierceness and Intemperance; and on the other, Love, Mercy, Clemency, Compassion, and whatever deserves the Name of Vertue and Goodness. These are the two Fountains of those Powers whereby Mankind is acted. The first excites to Violence and Oppression, the last to Innocence and Mercy; so that those that would purchase any Honourable Reputation in the World, ought to

command their Wills and Desires to enter into this benevolent Fountain: For be pleased to observe, Man's Mind is free, and no sooner has this Benign Power obtain'd [illegible] the inward Enem[illegible] forthwith the [illegible] ing are open'd [illegible] taste of the Universal H[illegible] we our selves, after we [illegible] the Rays of this Light, [illegible] Good that is in Things, and by [illegible] this Distinction, the Beauty of [illegible] Love appear'd plainly to the [illegible] our Mind; and being thus Enlightned and Confirmed, Error vanished, and Truth shone out in its Native and Original brightness.

After we had for some time Conversed in the Holy Sanctuary, where we saw and heard things [illegible]terable, this Holy Light, and Distinguishing Power, rendered us capable [illegible] Contemplating the wonderful Power of God, the Method of his Providence, and Cour[illegible]

Course of his Government, managed by the active Spirit of Life.

We also lifted our Eyes to Heaven, and beheld the Motions of the Sun, Moon, and the Magnitudes of the Stars, their continual Course and Revolutions, and the Various, and yet Harmonical posture of their Configurations: Likewise the great variety of Beasts, Birds and Fish, together with the Vegetables of the Earth, how every Creature, both Heavenly and Terrestrial, do with sedate silence constantly submit to observe and obey the Laws of their great Creator. 'Tis Man only that hath violated all Goodness and Sobriety, and by the Ministration of the Evil Powers has destroyed the Laws and Privileges of all other Creatures as well as his own, enslaving them in the highest Bondage; for which depravity there is no Remedy but a speedy entring of the Mind into the Holy Principle and Divine Power. These Considerations prompted

ted us to lay a Foundation of Innocence, Self-denial, Temperance in our Hearts, [illegible] that the good is always [illegible] good, and on [illegible] bad does with the [illegible] intimacy join and [illegible] it self with the bad. So that whosoever offers violence to any Creature, at the same time opens the Gates of Wrath, Fierceness and Revenge; And on the contrary, he that preserves any Creature by his good Inclinations, sets open the Doors of Love and Gratitude. No Man can be a true Governour and Preserver of his own Rights and Privileges, nor of the Creatures, unless the Fountain of Mercy and Compassion hath got the Ascendant over him. For the true Religion is to keep God's Laws, and in all things to imitate the good; and whoever breaks the Laws of Nature by hurting the Innocent, is Irreligious and a Transgressor in the highest degree.

Besides,

(10)

Besides, we account praying to the Gods the meanest part of Religion: It is but a kind of Lip-labour, and may for any thing we know be no more than Hypocrisie, having singly no Evidences of its sincerity. 'Tis the Observation of their Laws that the Gods regard; and One Act of Temperance and Obedience is more acceptable with them than an Hundred Burnt-Offerings and Sacrifices, [illegible] necessary, and uncommanded Performances. That Man approves himself most agreeable to them, who carries most of their Image in his Life and Actions. Obedience to their Laws, and Conformity to their Natures, is the fairest Acknowledgment of their Sovereignty, and the highest Act of Honour a Creature can pay to his Benefactor and Creator. Whilst we live under the Conduct of our good Genius, observing the Rules of Justice and Gentleness, we become truly Religious. 'Tis by this soft, sweet, silent Voice that we open a way to the Center of Goodness. The Internal Powers have

Immaterial

Immaterial Ears, [illegible] nor accept of Lip-serv[illegible] that pleas[illegible] them must proceed from an Universal Power of Virtue within, that doth assimilate with all that is good; for by the Eternal Law all things are endued with a natural and influencial Vertue, which by a Sympathetical Inclination joins with its simile whensoever it finds it. This is that [illegible] the great Fountain of Beni[illegible] is the Practice of Goodness that unites Mens [illegible] God.

These, O King, are the Considerations that mov'd us to prohibit Violence and Cruelty, to keep our Hands clean from the Blood of Animals, and to commend to our Disciples a Friendly Conversation with all things, to represent to them the Deformity of Vice, and the Beauty of Vertue and Gentleness, being well assured by the Universal Voice of God, and his Law in Nature, that an *Hecatomb* of Bulls cannot be so acceptable a Sacrifice to him as an unpolluted Mind, and a Will wholly

prepared

prepared to follow his Directions, and submit to his Providence. 'Tis to a strict and severe imitation of him that we follow our Followers, who is not delighted with Cruelty, but is extreamly pleased with the practice of Justice, when Men have Learnt the Art of doing to others, as they would be willing to have others do to them. For no Man was made to be a Tyrant; and an Inclination to domineer over Creatures, who at all times, and in many respects answer the end of their Creation better than himself. Being hurried by the Spirit of Ignorance and Error, he is become the common Disturber of Nature's Harmony, and put her whole Frame in Tumult and Confusion.

If Men pass out of the Body in this wrathful Disposition, what Regions must they enter into, and what Bodies must they be cloathed with? And since by the secret Power of the Eternal Law, every Spirit or Soul does naturally attract such matter for a Body as is suitable

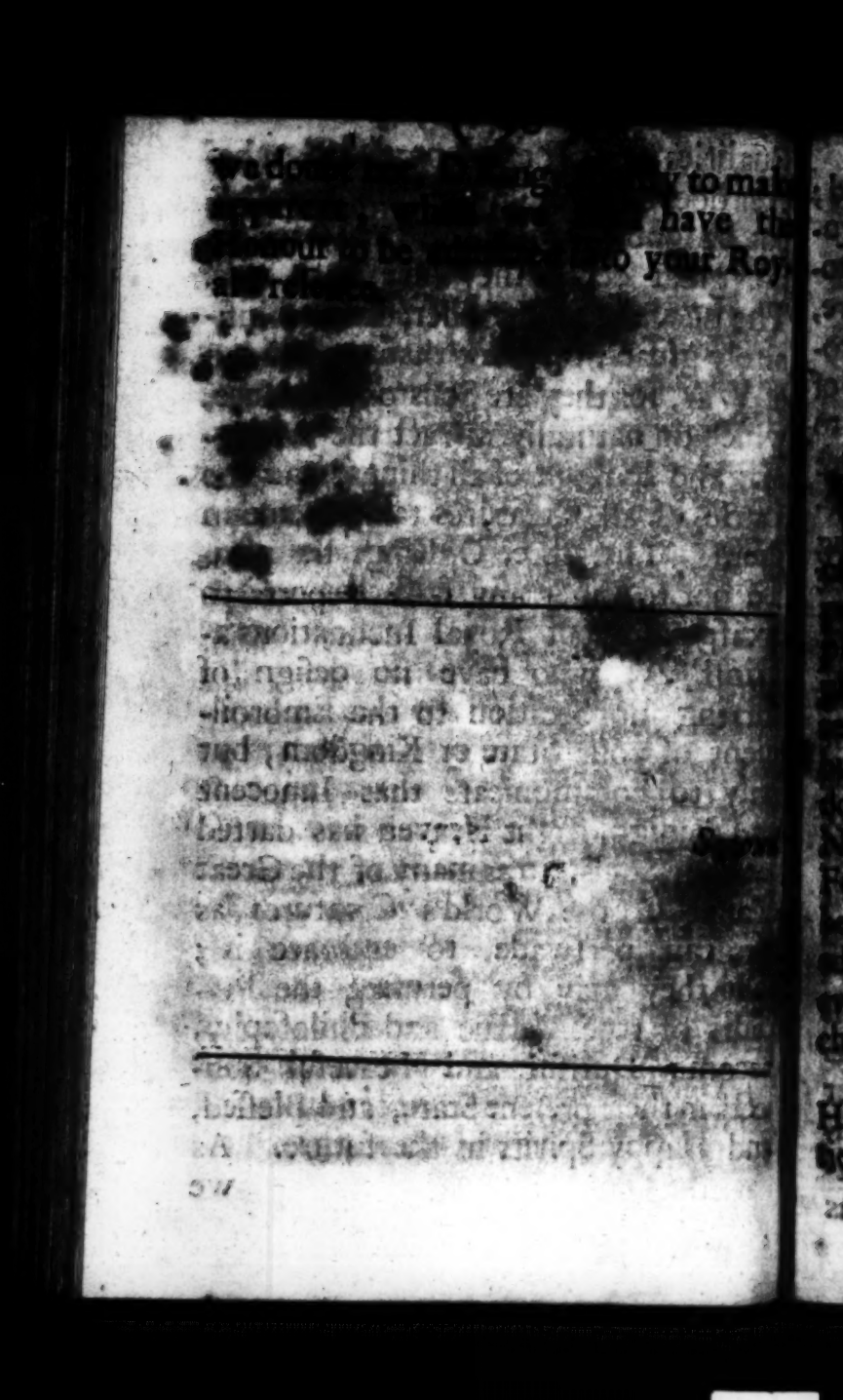
ble to its self: Those that have lived in the Power and Operation of the Lion, Tyger and Dog, and [illegible] their Nature, as to resemble those Animals, must they not expect to be cloathed in such hideous Forms and Shapes? As on the contrary, the Virtuous and Compassionate shall be adorned with the Garments of Innocency and Light.

The first step to Vertue is to do no Hurt, the next is to do all the Good we can, even to the least of Creatures. What Creature to show kindness to, the same does naturally call upon the Fountain of Mercy for a Blessing upon you: To do other wise, the Cries of Innocence take the deepest Root in the Fountain of Love, and the Fountain of Wrath. The Good attracteth and praiseth the Good; and the Evil the Evil. Every Thing and Principle delights in its like. This is demonstrable in all Natural Things that proceeded from the Immaterial World, and is in all its Particulars, Forms, Figures,

Qualities

Qualities [illegible] whe-
ever doe[illegible]
not be ignor[illegible]
the great de[illegible] they [illegible]
The under[illegible] fiercer [illegible] infi-
nitely greater [illegible] than [illegible] Men
of War, for they are Sons of [illegible]ance,
which do naturally attract the [illegible]-
nity and Evil out of all things, and the
Curse of all Creatures take place in
them. Therefore, O King, be pleased not to suffer any false Reports to transpose your Royal Inclinations against us, who have no design of stirring up Sedition to the Embroilment of your State or Kingdom, but only to communicate that Innocent and Benign Light Heaven has darted into our Souls, to as many of the Great Majesty of the World's Creatures as we can perswade to embrace it; that they may by perusing the Precepts of true Vertue and Philosophy, become Dutiful and Peaceful Subjects in their present State, and Blessed, and Happy Spirits in the future. As

we



Number, and is the common Measure, Foundation and Original of all Numbers, and contains every Number joined together intirely, the beginner of every Multitude, always the same, unchangeable.

It is the highest Number in Musical Harmony, where all Forms and Qualities stand in equal Weight and Measure,

and may justly be called Concord
therefore from Unity all things pro-
ceeded, nothing was before it, nor no-
thing is after it, and all things that are
desire the One. Because they all pro-
ceeded from the One God Creator
all Creatures, which do
return to that One
do
Unity and Concord, and this
whence all true Love and Re-
lation, Unity and Harmony is
Parent of all Creatures
Love and Offspring and Sons
Godhead: All those are most happy that
obtain it, and all Creatures are more
miserable without it. Equality and
Order are the Sinews and Health both
of the Body and Mind, not only in this
World, but in that which is to come.
For this cause, Order, and the proper
practice and use of Numbers, do mightily
furnish men against the Temptati-
ons

...ter of evil Demons, and at the same ...time most powerfully attract the holy ...Powers and Counsels of good ...Angels ...nature forever ...the ...ves to by ...Law of Nature they ...man happy. He ...God's Law breaks and ...Unity of his own Princi-

...all the Philosophical Mediums ...Circumstances in Religion, the ...first Founders intended to draw Men ...into some order, that they by degrees ...might thereby the sooner obtain the ...Unity. That those People are most ...happy that taught their Followers to ...live an innocent, harmless Life, which ...bears the nearest Relation to Unity and ...Concord. For we do affirm, That no ...Inequality nor evil Inclinations can or ...do arise or proceed from the Soul or ...Mind of that Man, whose properties ...and inward qualities keep equal weight ...and measure. All Evil proceeds from

the many, that is from the inequality of the inward Powers of Mens Souls, therefore Harmony is the highest flame of the Soul, [illegible] compleatest composition of [illegible] order the Original [illegible] compleat Number, [illegible] whence all good Government [illegible] both in the Celestial and Terrestrial Worlds. Let us consider the Heavens, Stars and Elements, with their wonderful and amazing variety of Creatures wherewith the four Lower Worlds are endued, more especially the Celestial, where the holy and various Powers of good Demons are beyond all humane number, and all act and work in that exact Order and Number which the great first Being created them in; therefore all the Beasts, Fishes and Fowls of Heaven are more innocent, and consequently more happy than Men, because they have kept their Law, and Unity, but Man has broken it in the highest degree. All Peace and Happiness is comprehended within the

Limits

Limits of Equality and Concord; and on the other side, All Misery and Evil is within the bounds of Inequality and Discord, so that there is a necessity that every Man should govern himself according to Order and Subordination to some body else; for there are but few that have Prudence to govern, and to give necessary Orders for themselves, ought to be governed by others; there being but few that have Minds that are able to govern themselves, most being contented with the Rules of Custom, be they better or worse, therefore it is one of the greatest Evils in the World, to be a Teacher and an Inventor of evil Customs; and on the other side, it is one of the greatest Blessings to Teach and Invent innocent Customs, and good order of Living; for Man hath broken himself off from Unity and Order to that degree, that few incline to Vertue, except the greatest number go before them, and that it become a Custom to be Innocent and Vertuous: Therefore the Christians praise God, and his holy

Powers that they have not given the World any precedent of Violence, nor brought in any evil Customs for Tradition and those Customs rule over most Nations and Men are so basely addicted that most of them will not only not endeavour to act contrary to their Customs, and believing as their Predecessors; but they will die themselves, rather then leave an evil Custom to embrace a good one; so that are Mankind degenerated from Unity and Concord. For this cause we Teach our Followers to be careful, that they in their common Communications do not utter or speak words that proceed from Fierceness and Wrath, nor to give themselves Liberty to Complements, Jesting or Flatteries, nor suffer the Tongue and the Heart to Rencounter each other; and for the better observation and distinguishing from what Center and Quality all Words and Discourses proceed, they divide the Soul and Mind of Man into three parts, Powers or Spirits, which some of our

these [illegible] Powers, which [illegible]
so high, that no [illegible] Number can
penetrate into, or comprehend them;
which [illegible] by the help of Art and
Reason, should do mighty [illegible]
such, to whom such Dis[illegible]
rected, [illegible] break the [illegible]
make a great Tumult and Discord in
the Soul. Upon which account we
esteem it unlawful to shew Anger in
our Children; nor do we allow them
to see vain phantastick Plays and Games;
nor when Men, who are wise then
Dogs, that cause one fierce Beast to
fight with another; neither do we use
them to jest with or love one the other,
thus, being well satisfied that in their
green Years, every thing takes deepest
Root, and the Essences and Qualities
thereof do never depart, and the Con-
cord being broken so early, it proves a
work of great difficulty for [illegible]
ther to distinguish the Good from
Evil, or to obtain the Harmony of Na-
ture, or of their inward Powers. For
let Men know for Truth, that the mid-

the Spirit or Powers, given unto Man by his Creator, that Man might by its [illegible] Influences, qualifie the Fierceness and Wrath of the first, and the phantastick Folly of the third, and so bring them all three into an equal Tone or Concord. We believe that the Knowledge, Power, Operation and Government of these three Spirits, and to be able to distinguish them, is of absolute necessity; for if we do not distinguish the nature of these Powers, we cannot have any true Knowledge, and where there is no Understanding, there is Error; and where there is not Order, there cannot be any Concord or Unity. Therefore we do as much as in us lies advance Temperance and Order, and do prefer the use of Numbers, believing that God hath made all things according to Measure, Weight and Number; and the more we imitate him, the nearer we draw, and fitter we are to be joined to the uniform Powers of God in our selves: Therefore the *Brachmans*, when they prepare or administer

spiritual Physick, make use of certain Numbers, and Verses, according to the [illegible] Practice of their Souls, always observing to make use of the fifth Number, that [illegible] in the Soul, as being most simple, [illegible] and free from the multiplicity of Thoughts, and finds herself [illegible] Concord, which some of our Fathers call the Good Genius, or Good [illegible] both the Hebrew Rabbies [illegible] Oracle, so it being diligently [illegible] upon, and its Dictates observed, [illegible] veals to Men Souls the great Mysteries of God, and makes known the [illegible] of Nature, and all the degrees of [illegible] portance and Cleanness: It is this good Demon that teaches the proper use of Numbers, and all things necessary. For this cause when any that are Diseased desire a Medicine, this good Spirit or Power is ready, and does immediately Dictate unto the Physician, what Methods, Herbs, Words or Numbers he shall observe and administer. But for the most part we observe

the

the Numbers and Methods of Words following, [illegible] by many which in Medicine [illegible] when it arises more and unmingled with the Imaginations or multitudes of vitiated Thoughts, when we are directed by our good Demon to some one simple Herb, and also how to prepare and apply it to the Sick Person, and when we gather it, we do turn our selves to the most glorious Eye of Heaven, and utter Words to this purpose; *O thou most only Potent, Creator and Preserver of all things, and who hast endowed this Herb that I now gather with an inward and secret Vertue, Bless the use that of us* A B *that he may by its sweet Influences and by Blessing be restored unto perfect Health of the Body and Soul.*

But note, that our Physicians or *Brahmins* do not keep nor observe a constant Method either of Numbers nor Words, they always vary according to the Dictates of the good Demon; for the Oracle of our Souls will always imitate God and Nature, whose variety

[illegible] to be comprehended by any [illegible] Number, in which wonderful variety consists the highest degrees of Vertue. Therefore Man should not put Lock upon the Doors of his Spirit; for nothing hurts the holy Powers so much as to tie them in constant methods: For this cause Herbs and Medicines have not such efficacy and power to Cure Diseases and Infirmities, as some of the Philosophers and Physicians talk of, they fixing certain Vertues in them; and so they administer them, having no regard to the power of the Soul, nor to the present Dictates of the good Demon its Son, so that the Herb or Medicine is dead, and without Life and Spirit: But on the other side, when he that administers observes the Voice and Dictates of the Spirit or Light of Mens Hearts, then the Medicine or Herb becomes full of Life, and hath a wonderful Operation, and Cures to an high degree. This is the method we and our Followers observe in the Practice of Physick, always following the

Directions of our good Demon, which leads us into so great variety, as there is of Creatures in the Animal, Vegetable and Mineral Kingdoms, or four Worlds: And though we Cure even to a Miracle with Sage or Betony, yet for the same or like Distempers we are led, or directed to some other Herb or Thing at another time by our good Angel: therefore we esteem it a great Sin to observe certain methods, and to kill Men by outward Authority: No, all our Authority and Power is from our Souls and good Angels, which Men ought to consult in all difficulties. We do also make great use of the Number three, as being a holy Number, and a Number of Perfection, and most powerful, not only in Medicine, but also in Religion. We also prefer the Number Four, as being endued with great Power and Vertue, being as it were the Foundation and Root of other Numbers, as well of Artificial Things as Natural and Divine. The Number Five stands us in great stead in all our

Magical

Magical Operations; this Number is as it were the Child of the Son and Daughter of Light, and a Plant of Love, and is the wonderful Perfection and Virtue in all Operations; and some of our Fathers have called it the Number of Wedlock, and of Juſtice. This Number does contain many great Myſteries, which aptly uſed are of good ſucceſs. The Number Six is alſo of great uſe, and is a Number of Perfection in all the Magical and Syntaſtagical Operations of Nature. Alſo the Number Seven has as leſs Vertue and Power than the other, and of which all our Fathers have made great obſervation in Sacred Things, as which Numbers all Myſteries are moſt compleat. The Number Eight our Fathers have made great uſe of, and they call it the Number of Juſtice and Fulneſs: Note alſo, that the Number Nine is of great Vertue both in Medicines and Religion, and in all Magical Operations. There are alſo many other Numbers that are of great uſe and be-

nefit to all that live Innocent Lives, and observe Gods Law in Nature; for Man is in Nature, and therefore he must work and penetrate into the inward Mysteries of God's Law by the power of his Soul, and light thereof. This, O King, is one part of our methods in the Practice of Physick: We dare not in this place discourse of our Secret and Divine Magick, nor of the wonderful things that are performed by the power of Sympathy and Antipathy, nor publish them, it is forbidden, but this is sufficient to the wise and to him that understands how to practice and apply these Rules and Methods here set down, is not far from the great and most Secret Knowledge of finding the good Powers of God, the true understanding of which is the highest Science, both in Divine and Natural Magick, Natural and Supernatural, Medicinal and Luminary, whereby then Vertually contained, and Symbolically represented the Effects and Qualities of them all. For the Great Creator

An Extract of some of the Precepts and Rules that Pythagoras *Recommended to his Disciples and Followers.*

O Thou doubly Compounded Man, Framed of an Earthly Body, influenced by an Immortal Soul, convert the Eye of thy Understanding inward, study thy self, and thou shalt know the wonderful Powers and Qualities God has implanted in thee. Thou art the Similitude, the Resemblance of all Powers, Worlds and Elements. In thee the true Natures and Properties of all Created Beings are contained. Thou art the Son and Off-spring of all Worlds, both Material and Immaterial, whereby thou Vertually containest, and Symbolically representest the Essences and Qualities of them all. For the Great Creator

Creator has indued every Being with an Influential Vertue and Vice, but more especially thee, O Man; By which means there is a Secret and Sympathetick Operation and Working of one Body on another. For which cause we Command and Recommend to our Disciples and Children,

I.

Temperance, and an Abstinence from all Hurtful Things in Eating, Drinking and Communication. That they keep themselves Clean and Unpolluted. Besides, we have a particular regard to the great Law of Retaliation, to which man must submit either in this or the other World. This is the Law of Justice, by which all must be tried, and none can be exempted: Which is the Original Ground and Reason of our Prohibition of Killing Living Creatures, and Eating Unclean Foods.

II.

The Gods are not only the Creators, but the Preservers of all Creatures; and none can enter into the Regions of Bliss, but such as observe the Rules of Justice, and in all Things imitate them. For whosoever oppoſes them must be compelled to undergo the Severity of Retaliation, seeing every thing is moved by a Sympathetick Motion and Inclination, and not according to Sence, as some vainly imagine, but according to God's Eternal Law in Nature, and her secret Operation.

III.

The Heavens, Sun, Moon, Starr, and all the Elements distil their genuine Influences, and prolifick Vertues on all Creatures. The moſt inferior have an equal share in the benefit of those Immortal, Preserving Powers according to the Capacity of their Nature. So

that to obtain their Favour, we must of necessity be like them in our Works and Communications.

IV.

We likewise forbid all manner of Violence and Murder, not only of those of our own Kind and *Species*, but likewise of all inferior Animals. For no Man can do the Work of the Spightful Powers, but he must at the same time enter with his Will into their Qualities, which have no innate power to advance all kind of Cruelty, darkening the Soul, and rendring it apt and ready to receive and embrace the Suggestions and Impressions of evil Demons, making it a Companion of all the Rapacious Beasts of the Wilderness, which we call a double and treble, falling from the heighth of Good to the fathomless Abyss of Evil, cloathing the Soul with a Bestial Body, the Essences whereof will stick to it in Eternity. For this Practice is contrary to the

Laws of Creation and Preservation, and Monopoly (by a wilful Sacrifice) that makes the Destruction, into not the holy Powers, for the Imaginary Security of himself, and the Maintenance of Society.

V.

Houses and Hospitals, sufficiently endowed, must be provided to preserve the Inferior Animals from the Injury of the Elements in their Old Age. For Charity and Kindness to innocent and helpless Creatures, is the most acceptable Service to the good Powers, attracting the benevolent Influence of all things. The increasing Dew of the Celestials shall never be wanting where Love abounds.

VI.

Whosoever shall Rescue or Buy any Beast, Bird, or other Creature, from the Hands of the Slayer, shall be blest in

in all he has, does, and be made partaker with the happy Communications of good Demons; for Charity where there is no Interest, and when the performing it is charged with powerfully unites the soul to all that is good and excellent, and is most agreeable to the Nature of Goodness itself.

VII.

Give Respect and Honour to all inferior Creatures, because they bear in their several Natures the Stamp and Impress of thy Maker's Wisdom and Power as well as thy self; especially to the Good and Ox, they deserve it at thy hands, upon Account of their Serviceableness to thee. They are Creatures of great Value, and the holy Powers will not excuse, if thou abuse and torment them.

VIII.

Touch no Dead Body, for they are uncleany, and if so happen that any time they shall be compelled to undergo a Hundred Days Purification, and pay Ten Pieces of Money towards the Education of Poor Children.

IX.

Drink not out of the Cup, nor Eat out of the Dish of those that Eat unclean Foods, or Drink strong Drink; if any be found so to do, they shall suffer a Hundred Days Purification, and pay Ten Pieces of Money for the uses above-mentioned.

No Strong Liquors, Wine, or the like, shall be drunk, only pure Water, which is the Mother of all Liquid, Fountains, and moist Elements. For

all Strong Drinks are injurious to Nature, and destroy the Health both of Body and Mind.

XI.

If any Steal from, or Rob his Neighbour, he shall restore Ten-fold, either in Goods, Money or Labour. And when any Person is Condemned in this manner, if any shall Jeer, Deride or Reproach him with his Crime, the Person so doing shall undergo the same Punishment, for Justice is the end of the Law.

XII.

Every Fifth Day in the Year shall be a Fasting Day, or a Day of Abstinence, and the Master of each Family shall cast up his Account of Expences, and what he has saved shall be given into the Publick Stock for Charitable Uses, for the Gods are much Delighted with clean and unpolluted Minds, and Charitable Souls.

XIII.

Let it be a Law, That all Ancient Men dispose of their Estates to their Children, and Kinsfolks, and other good Uses, reserving only a Competence for their Maintenance, [illegible] much as in them lies [illegible] their Minds from the Vanities of this World, in order to be the more fit to Communicate with the Good and Heavenly Powers.

XIV.

Singing and Musick ought to be practised, and is of great use, especially at the time of going to Bed, for it naturally composeth the Animal Spirits, and prepares the Intellect for the Conversation of holy Demons; for all Composition and Concord is begotten by its like.

XV.

XV.

No Man shall be the Husband of more than one Wife; for many Women disturb and discompose the Harmony and Unity of the Mind, and Strength of the Body, and is often the Source and Foundation of Enmity in Families and States.

XVI.

You shall be obliged to Pray to the Celestial Powers three times a Day, and after each Prayer Sing an Hymn of Thanksgiving to the Gods.

XVII.

If any have in their own Judgment offended in Eating or Drinking to Intemperance; or in any other thing which in their Consciences accuse them, though it does not fall under a publick Censure; They shall purge and cleanse themselves

themselves by Fasting and Prayer for one Day, which will contribute to the Resettlement of the Mind and Strength of the Body.

XVIII.

You shall Eat and Drink twice a Day, at Nine in the Morning, and Four in the Afternoon, which will be sufficient to supply the wants of Nature in that respect.

XIX.

No Woman shall Marry after she hath been the Wife of one Husband, but remain a Widow, and subjected to a retired and sedate Life, and wise Imployment. For Widows sooner become wanton than Maids, and consequently more bold and forward. And by this means their Husbands Off-spring shall be better secured in their Rights, and the Defcent or Division of Estates more equally preserved.

XX.

XX.

Every Son shall be bred up in his Father's Trade, for as much as they easily learn what they daily see and practice in their tender Years. So that they will become not only more Curious in their Arts, but put their Parents to little or no extraordinary Charge, having learnt their Trade at the Age of Fourteen or Fifteen Years, which is usually the time Years are put out.

XXI.

Let Women accustom themselves to a quiet, sedate Life, especially during the time of their Impregnation. Nothing is more hurtful to them than too much Talking and Passion. Let them live temperately, avoid sharp and soure Foods, which will greatly conduce to the Health of themselves, and the Child they are pregnant with.

XXIII.

From Three Years of Age to Eight is the principal time for Teaching Children all Science and Art, and all other things they are capable of handling. Then Impressions take the deepest Root, and the Mind then is least prepossessed with Passion and Prejudice. It is inconceivable to imagine what Children may do, if they are rightly instructed. I observe most [illegible] part of their time for not being early instructed in true and proper Methods. For in this tender Age they are like Trees planted by the Hands of a Skilful Husbandman, in their due and proper Season.

XXIV.

Let all the Food of Children be of a light and easie Concoction, for they afford both a dry and moist Nourishment, fit for their Age.

XXIV.

XXIV.

If any [illegible] Deſpiſe, Undervalue, Reproach or Backbite his Neighbour, or the Poor, he ſhall (if his Circumſtances allow it) pay a Hundred Pieces of Money, and be Excommunicate for a Hundred Days; and when he hath made this Reſtitution, the Holy Angel of Chriſt ſhall ſay unto him, The Celeſtial Powers diſpence the Puniſhments of their Benefits to the Juſt and Unjuſt, to all equally according to their Pleaſure: And if Man would ever be united to the Good, it is his Duty to imitate them. For there is no Mark or Character of the Favour of the Gods but this, which is the higheſt Number, and compleateſt Compoſition of the Soul.

XXV.

Let not Youth ſpeak in the preſence of the Elders, not having firſt ask'd leave;

leave, for it is contrary to all Harmony and Order. And it shall be the Care of Parents not to suffer any unseemly and undecent word to be spoken in the Ears of their Children.

XXVI.

All Differences arising between Man and Man shall be referred to the Decision of Three Persons acquainted with the Matter, Two of whom shall discourse the Business, and if they cannot adjust the Controversie, the Third shall have Power to do it, to whose Sentence they shall, without Appeal, be obliged to submit. And if any Passion arises, the Beginner of the Strife shall be Fined Ten Pieces of Money for the Use of the Poor.

XXVII.

In all Buying, Selling and Bargaining, he that Sells shall pay to the same Use One Piece of Money for each Hundred,

dred, and [illegible] in proportion for the Bargain more [illegible]

XVIII.

Seeing we have already commanded Temperance, it will be necessary only to subjoin, That you rest from your Labour from Eleven a Clock till Two in the Afternoon. For the composing and settling the weary Faculties of the Soul, is a great prop and support of the Health of the Body.

Third Letter.

As to the Innovations, O King, [illegible] concerning our Religion, which [illegible] are charged, and have [illegible] things return by way of Vindication, both of our Doctrine and Practice.

Our Profession is not to introduce new Principles, for Religion, I mean true Religion, is the same in all places, and at all times. The Ceremonies and external Rites thereof indeed are various, but these are as it were but Religious Complements, which the Gods do very little, if at all, regard, in comparison of the substance, which is sincerity in Thought and Deed, and an earnest endeavour of being joined with, and an exact conformity to the Principle of Divine Light and Love. The Spirit of Wisdom leads all her Children

in

This pushed the Sources and Ind
to all the Controversies and Differ
ons in the World, and the Foundatio
of all the Misery, War and Calamit
that invades and dismembers in ever
corner of the Earth. For when b
treading in the Paths of Vertue, w
keep close to the Universal Law, w
are in a direct way to be led to the tru
Mother of Peace and Unity, and th
all Contention and Strife will cease
have a Being in our Souls. It ought
then to be our great Concern to di
stract our selves from the Sensuality
the Multitude, which is a very goo
step towards true Religion and Reg
neration, living in a constant Imitatio
of our Creator, in being Innocent, Jus
and Holy; For 'tis not in the Circum
stance of External Rites, or Inventi
Ceremonies that Religion does consi
but in an Universal Purity of Soul, a
all respects conformable to the grea
Law of Justice, Love and Temperance
from which Estate Man is fallen, and
Fierceness, Wrath and Inhumanity

have

...made in their place: and till this ...
...Universal Creator, and Birth ...
...Hereunto is that we have prescri... Rules of Temperance, Meekness, ... Love to our Disciples, that by cor... ...ing the Principle of Fierceness and ...ness in the Soul, they may not be ...ilitated to the Divine Nature. For ... could never perswade our selves ... the Gods have any Pleasure in the ...truction of their Creatures: and do ...ve that all Bloody Sacrifices are ... ...ch in their Nostrils. How is it ...ible to conceive the Fountain of ... and Goodness, to be delighted ... Cruelty? I have found in most ...ntries where I have Travell'd, ... the main Business of Religion is ... upon fine Shows, pompous Pa... and a ridiculous Observation of ... and uncommanded Ceremonies; ... meer Superstition, and not Reli... Men have submitted and en-

flaved themselves to [illegible]
and choose rather to [illegible]
and groundless Opinions for Religion
than put themselves to the trouble
finding out the Truth, which indeed
is the highest Employment of Reason
Soul. Custom hides the Truth
all Men in one degree or another
'tis no small part of Self-denial to
come the Inveterateness thereof.
So that those things considered
that supposes Laws of Initiation
ship on other Men, ought to
with the knowledge of God's Nature
and manifest endeavouring to
stand both in a competent degree
must distinctly and attentively consider
the stupendous and amazing Wonders
of the Work of Creation, and strive
much as in him lies to conform his
junctions to those, and imitate the
perfect Example.

Whoever therefore Worships God
by the direction of Custom and Opinion
on, as highly mistaken: for by
means he considers God rather as

...perior; as if he were obliged to be de-
...ched with such manner of Service as
... shall be pleased to allow him. Can
... any thing import a more undutiful
...Contempt of the Divine Majesty? Shall
...we deface the Image of his Goodness in our
...Souls, to fall to the Conduct and Gui-
...dance of our own Extravagant Fancies.
...The most profuse Sacrificer Honours
...God not at all, if he offers not with a
...Mind intensively devoted: For Sacri-
...fices and Victims of Irrational and In-
...nocent Things, are but Fuel to the
...Flames, and the prey of Sacrilege:
...But a Mind zealously fixed Espouses the
...Divine Nature: For all like most in-
...timately tends to its like, and a Wise
...Man can only properly be said to be a
...Priest, a Lover of God, and fit to pray;
...for he only can Worship who con-
...founds not the Qualities of what he is to
...Adore; but first making himself the
...Sacrifice, erects a Statue of God in his
...own Breast, and Builds in his Soul a
...Temple for the Reception of the Divine
...Light.

Hence it follows, that he only is tr
ly Religious, who having attained t
Knowledge of things Divine, returns
own Perfections as the greateſt Glo
unto the Cauſe from whence they flo
ed, wholly resigning and devoting hi
ſelf to a deſire of Enjoying that whi
is altogether able to fulfill him.

Thus much, O King, we thoug
fit to Write to Thee concerning Reli
on, that thou mighteſt perceive th
the Amendment of Mens Manners, a
the leading them from the darkneſs
Superſtition and Error into the Light
Truth and Wiſdom, is the princip
Scope and Deſign of our Doctrine, a
not the Embroilment of Kingdom
and ſtirring up Sedition, as we ha
been unjuſtly repreſented.

Fourth Letter.

Another thing I find to be matter of Complaint against us, is our practice of Singing contrary to common Usage and Custom, nor do I know any grounds for Admiration, except that the Content and Joyfulness of our Sufferings may create Wonder in our Persecutors. We are perswaded that the Soul of Man (when rightly tuned; that is, not misguided by Passion, nor swayed by Interest) is a perfect Composition of Harmony.

Musick is endued with wonderful Excellencies, and equal Parts, not only of the Celestials, but also of the Terrestrials: For numerous Sounds digested into pleasant Songs, do wonderfully quicken the inward Faculties, and by a

ſoft and natural Inclination, and Sympathetick Attraction, allure and unite all the Vertues and good Powers, and its influence is ſo great, when it proceeds from a well-tuned and compoſed Mind, that it does not only change the Affections, Intentions, Geſtures, Motions, Actions and Diſcourſes, but it impoſeth its own Harmonious Properties, both on the Singers and the Hearers. It pacifies the diſorder of the Spirits, not only of Men, but even alſo of Birds and Beaſts. Wild *Indian* Elephants are tamed by Melodious Voices, yea, the Elements themſelves ſubmit to their power. Do not labouring People ſing to mitigate the Toil of their Employments? for Harmony chears and refreſhes the Animal Spirits, cauſing an equal Operation of all the Qualities, which in all reſpects ſorts ſo Nature, and at the ſame time chaſe away dull, ſordid Thoughts, and Saturnine Humours, rendring the Body and Mind capable to receive Divine Impreſſions. Muſick is a ſure and conſtant Friend to

Health,

Health; and many times we have known Diseases give place to its salutiferous strains, by a Magical Power, and Sweet Violence; raising all that is confused to equality, by moderating the Affections, and composing the Mind. Harmony is the true Musick of the Spheres; recruiting Mankind with the Sympathetical Concord of the Universe, that Golden Chain which unites Heaven and Earth. It is the true Entertainment of Man's Soul, fitting and preparing the Mind to understand both Divine and Humane Mysteries; likewise our Preservation and Salvation in this World, and in that which is to come, do consist in a Harmonious Disposition of Parts.

Now our Songs are both Prayers and Praises to our Creator, for his Infinite Goodness and Mercy. Sleep is as it were a transitory Death, during the Body's natural repose, having shaken off for that time the Fetters of the grosse Senses; and while the Spirits are upon the Wing, and as it were in the Sub-

urb

urbs of Eternity, the holy Demons, or good Angels and Spirits, have their secret Intercourses with our Souls, by whom, (as we are found worthy) they open and communicate the Divine Mysteries, to such as have submitted themselves to the Government of the Innocent Harmonious Powers, (as I said before.) Sleep is a transitory Death, in which state there is no progression or passing of time perceived by our Senses; and if we pass away into Eternal Regions, we esteem it a Blessing, and all our Fathers say, That an easie Death is a Favour from the Powers of Heaven, as being nearest equality; therefore we sing out our Prayers and Praises to our Creator, and as much as in us lies, do keep our selves sensible and mindful, that we may expect to be called out of this World every moment; also that our Dreams may be Equal and Harmonious; for Dreams and Visions are the greatest and clearest Arguments of the Immortality of our Souls, and the only way and means whereby our

Creator

Creator does vouchsafe to reveal and communicate his Secrets to the Sons of Wisdom. It is also to be noted, that our Songs being composed of equal Parts, and being impregnated by the Vertue and Power of our Minds, they do by a mutual Consent and Agreement, compose and unite all that is good, by a Sympathetical Inclination, which renders us capable of the holy Unity.

These are the Reasons, O King, that mov'd us to Recommend Musick and Singing to our Disciples, the good and innocent Effect whereof we have oftentimes and abundantly experienc'd.

An Account of a Personal Discourse between Pythagoras the Indian King and his Gymnolophists, asserting the Truth of his Doctrine, found in an Ancient Latin Manuscript, attested by Averroes own Hand.

As soon as the King of *India* heard that *Pythagoras* was come to Court, he ordered his high Chamberlain to provide convenient Lodgings for him and his Companions, and assigned him a Day when he would give him Audience of what he had further to alledge in defence of those Doctrines he had Preached in his Kingdoms, particularly touching that Precept of his, forbidding to eat Flesh, or use any other manner of Violence towards these innocent

innocent and harmless Creatures. The appointed Day being come, and the King seated on his Royal Throne, with many of his Courtiers and Gymnosophists about him, *Pythagoras* was ordered to approach, and the King received him after this manner:

Pythagoras, we are assured, as well by thy Letters to us, as also by the reports of divers Persons, that thou art a very Learned Man, we have therefore thought fit to send for thee to our Court that we might have some Personal Discourse with thee. We declare unto thee, that we do not approve of taking up things upon Trust, and are utterly unwilling to encourage a Practice meerly because it has been customary. But to us it seems strange that thou shouldst teach our People absolutely to abstain from eating of Flesh, and to forbear that Noble and Ancient Pastime of Hunting, the first Exercise of Young Heroes, and that which fits them for the attempting all Warlike and Glori-

ous

our Actions, contributing as well to the Improvement of the Mind, as to the Strength and Agility of the Body, calling it a Cruel and Inhuman Recreation, altogether unbecoming the Dignity of Humane Nature. Let us then freely hear thy Reasons; convince us, if thou canst, *Pythagoras*, and we our selves shall readily become thy Disciples.

After which *Pythagoras* thus began his Discourse; May it please your Majesty, we have in our defence two potent Enemies to Encounter, Common Opinion, and Ancient Custom. I am not at all insensible how difficult it is to prevail upon prejudiced Minds, and to perswade Mankind from the Practice of those things they have ever believ'd and us'd. But what we are now about to prove, is not Built upon the Authority of any Tradition, but is the result of pure Truth and Light darted upon the Understanding, by the Friendly Operation of the Creator's Spirit, viz.

upon

upon the Souls of as many as have learnt to preserve the Original Principle in them, in observing the Dictates of God's Law [illegible]. The Composition of Man at first, was all Love and Sweetness; it was by the malicious Suggestion, and powerful Instigation of the Evil Demon, that Wrath, Contention, Fierceness and Cruelty set up their Throne in the World. For Man having estranged himself from the Fountain of Benignity, became a violent Enemy to his Fellow-Creatures; and having by his evil Practices degenerated from the Principle of Love, and defaced the Image of God, wherein he was at first Created, following the directions of Evil Spirits, turned an exasperated Persecutor of the innocent Inhabitants of the Lower World, wild in his Imaginations, and untractable in his Dispositions. His great Creator had provided plentifully for him, without exposing him to offend in such a [illegible] and Barbarous manner. He appointed the Earth to him for an Habitation, together

together with his Fellow Creatures; he ordained the Ground to bring forth Fruit, Herbs and Corn for their Food, and the gentle murmuring Rivers for their drink, the Grass for their Beds, and the Thick spreading Trees to defend them from the scorching heat of the Sun. It is likely too he ordained the Beasts of the Field for the Service of Man, so far as they might be serviceable without suffering Injustice, and being Cruelly dealt with. He was on every hand furnished with what might contribute to his Necessity or Delight, without being compelled to pollute his Hands in Blood, and worrying and tormenting harmless Creatures that bore God's Image, and the express Signatures of Divine Wisdom, as well as himself. It was for other Ends he was sent into the World, *viz.* to Contemplate the Glories thereof; and in Reflection thereupon, to adore with an holy Heart and unpolured Hands, the Omnipotent Power, and Bountiful Wisdom of his Creator. He was there-

for

fore left at liberty, that his Actions might be Humane, not that he should become a Lawless Tyrant, and an uncontroulable Destroyer. 'Tis true, indeed, the poor Brute Animals are constrained to their Actions, they have the necessity of an unavoidable Law upon them, which they cannot transgress, neither shall they receive Reward for the observation of it: 'Tis Man only whose Actions are capable of Reward and Punishment. Therefore it is that he was sent into the World with a Law written in his Heart to guide him in the paths of Vertue, Goodness and Innocency, that keeping up the Divine Life, he might preserve the Image and Resemblance of his Maker, and not degenerate to so poor an Ambition, as of Exercising an Unjust and Tyrannical Barbarity over Innocent Animals, that continually acknowledged his Superiority over them by their Natural and Implanted Fear of him.

end. Then a certain Gymnosophist of India that stood by, said, If things are as thou saist, Pythagoras, these Inferior Creatures are in a happier and more blessed Condition than Man himself: For what becomes of all the boasted Authority, Where's the Dominion he pretends to hold by his Creator's Bounty, and the peculiar Excellence of his Nature, if these Creatures are exempted from his Jurisdiction, and not subjected to his Government? Thou hast said, that Man is the Image of God, and the Perfection of his Maker's Works in this Lower World: Where's the Preheminence then, if he has nothing to glory in, but the liberty of his Will, which had better a Thousand times be confined, which at one time not only exposes him to inexplicable Perturbations here, but thereby subjects him to his Sovereign's Indignation, and to endless Torments hereafter; whilst those Creatures enjoy an undisturbed security, free from the

danger

danger of suffering worse in another place? The natural necessity of their Actions, makes all their motions easie, and delivers them from the fear of Transgression and Punishment. Our Doctors have taught us, That as God is Soveraign Master of the Upper Worlds, and hath all Angels and Spirits subject to his Dominions; so, as an Image of himself, he has planted Man Lord in the Lower World, and endued him with Authority to command and controul all inferior Beings. That they were not Created as so many Pictures, only to gratifie the diversion of his Eyes, but were also made for his Use and Service in as many ways as he shall think fit to employ them; some to furnish him with Food, some with Raiment, and others to serve him for Recreation and Diversion. Nor in this does it appear that any Violence is exercised upon them; for as much as having no immortal Souls, and being but Temporary Beings, they have no Charter

to plead with Privilege of Immunity from such Services as the natural and peculiar ends of their Creation seem to design them for. For had the Great Creator, who is perfectly Good and Gracious, and cannot endure to see the meanest of his Creatures abused, intended otherwise, he would have provided means for their preservation, furnished them with ability to avoid or resist impending mischief, or refrained this exorbitant Appetite in Man, and have turned the stream of his Inclinations another way. For as the Fabrication of all things was the Effect of his Power, so the particular management and determination of all to their proper and respective ends, is guided by the conduct and concurrence of his Providence. And as his Wisdom at first ordained these Creatures for such and such Ends, so his Spirit inspires Mankind with Power, Sagacity, and Desire to compel those Creatures to the Accomplishment of those Ends for

which

which his Wisdom had before contrived and appointed them. So that Man is but the Minister of God in this matter, and in this respect at once pursues the end of his own Being, and that of other Beings too.

After the Philosopher had thus discoursed, he rested a little, and the King stood up and said, What saist thou, *Pythagoras*, to these Arguments, for to me they seem to have some Face of Reason in them. For if there be any Injury done to the Creatures in reducing them to our Service, and using them for our Pastime, it must proceed, either because they have a natural Right of being exempted from our Power, or from some mutual Contract and Stipulation agreed to betwixt Man and them. If thou canst make either of these out, we shall gladly quit the Cause, and submit to thy Doctrine. For if thou provest the former, we must acknowledge our present Practice to be

an Invasion; if the latter, Injustice: But if thou canst prove them both, we shall readily confess it to be a Complexion of Tyranny, Cruelty, Oppression and Abominable Iniquity.

Then *Pythagoras* advanced forward, and after having made submissive Reverence, answered; Most Mighty King, It is not only the greatest Honour, but the most desireable Happiness and Satisfaction, that I have the Liberty to defend the Doctrine I have taught my Disciples before so Discerning and Sagacious a Prince, that is willing to submit the Custom of many Ages, and the Practice of many Countries to an Unbyassed and Impartial Disquisition. This shall Illustrate thy Name more than the Trophies of thy Ancestors, or the Success of thy Indisputable Courage and Bravery, that has Built so many Obelisqs to thy Fame through all the Territories of thy Enemies. Truth is the Brightest Gem in the Regal Diadem,

dem, and sets it off with a far more shining Lustre than all the Praises of Poets, or the extravagant and misapplied Commendations of Dissembling and Hypocritical Parasites. I see, O King, it is the Genius of thy Disposition to thirst after Truth and Knowledge, and thou seemest to place a more than ordinary Felicity in the Enjoyment of it. It is indeed a Noble Prize, and always Rewards its Adorers with lasting and inestimable Blessings. But the Misery is, few possess it. I shall, I doubt not, before I have finished my Discourse, convince your Majesty of the Truth of my Doctrine, as well in reference to those two Points your Majesty has neatly comprized the whole Controversie in: As in Answer to what that Grave Philosopher has before been pleased learnedly to alledge. I shall first therefore, in humble Submission to your Majesty, begin with his Discourse, because it seems introductory to your Majesty's Conclusion.

He affirms our Doctrine to state Brute Animals in a happier Condition than Man, and that it sullies the Dignity of Humane Nature in contracting its Dominion, and limiting the extent of its Power, as if the Excellency of Mankind consisted in a boundless Liberty of doing all the mischief it can to Creatures that never did them any Injury, and are unable to deliver themselves from their Oppression. Is this the Glory of Humane Nature to oppress the Innocent, and overthrow the Weak? Is it the Pride of a River to overflow the Banks, and destroy the Neighbouring Countries with a violent Inundation? Do not all Men dread and oppose it, and endeavour to repair the Breach with all the skill and speed they can? Do not they combine together to reduce the unruly Element to its proper bounds and limits? It is the Extravagance, not the Dignity of a Man, to commit Violence upon whatsoever is weaker than himself. He

ought

ought to be look'd on as a Madman, he has violated his Reason, before he durst injure one of the meanest of these inferior Creatures. It is a mistaken Notion of Man's Power and Dominion, that puts him upon these Actions. All the Power he has, is to do good, and not evil; and if ever evil happen to be the Effect of that Power, it is an abuse, and not the right use of it. When a Man restrains all those Passions of the Soul that prompt him on to unreasonable Actions; when he bridles and curbs those Appetites that solicite him to Intemperance; when he banishes that inordinate fear that Enslaves the Soul, in submitting it, through the Apprehension of some present danger, to commit a dishonourable and inglorious Action, when he incourages those Noble Seeds of Justice and Fortitude that would lead him on to an intire Conquest over his Lusts, and distempered Affections; in short, when he proposes Vertue, Honesty, and the

satis-

satisfaction of a good Conscience, as the end of his doings, then he evidences his Dominion, then he exercises his Power in a due and regular way. 'Tis this dignifies his Nature, and enobles him to a degree of Honour much above his Fellow-Creatures. But when he suffers himself to be hurried on with the impetuosity of unruly Affections; when he permits Wrath, Fierceness and Cruelty to usurp the Throne over Meekness, Patience and Humility; when Love, the Noblest and most Endearing Power of the Soul, shall give place to Lust, Chastity to Incontinence, and Sobriety to Madness, he is so far from being a Man, and exercising any just Authority, that he is utterly unman'd, and has debased himself beneath the condition of any of those Creatures he pretends so unjust a Dominion over.

Besides, when we affirmed Man to be the Image of God, we never understood

ſtood, as that Philoſopher inſinuates, That God had ſet him up in Repreſentation of himſelf; and that as God is the God of Heaven, ſo Man ſhould be the God of this World: This is ſo wild a Notion, that it is inconſiſtent either with the Order of Things, or the Nature of a dependent Being. It is an Impious and Sacrilegious Invaſion of the Creator's Royalty, and a Conceit of the blackeſt and moſt Rebellious Tincture imaginable. Is not he the God of Heaven and Earth? Are not all the Beings in the Four Worlds, and in that Invifible World too, the Work of his Hands? As they had their Original Exiſtence from him, ſo they have their continual dependence on him. He holds his Sovereignty over them by a Right of Creation, whereby they owe to him a Natural and Indiſpenſible Subjection. And is Man any more God's Creature than any of the reſt? Are they not all their Maker's Workmanſhip as well as he? Do they not all

bear

bear in them the undefaced and indelible Characters of a Divine Power and Wisdom in a more unsullied and unsported Purity than himself? Whence then can proceed his preference of Right over them, who never offended their Creator, nor sinned against the Law of their Being, as he hourly does? Let him exemplifie his Right of Claim to their Subjection and Obedience, if he would prove his Authority, or we shall never believe him. 'Tis in this respect only that Man is said to be the Image of God, when his Will and Affections are conform to God's Laws, and when he makes those the Measure of his Actions; when he lives in an uniform Adoration and Imitation of his great Creator's Perfections, making his Universal Benignity, Love and Mercy his Example and Pattern. Not exercising an Usurped Tyranny over Creatures more innocent than himself, vainly conceiting he has Right, because he has Power to Oppress. It is indeed true, God has

endowed

endowed him with Faculties much transcending his Fellow-Creatures; he has given him a capacious Understanding, a quick Imagination, a nice Judgment, a retentive Memory, and a sagacious Discernment of things; but then he expects from him a more rational and perfect Service, than from those to whom he has assigned less Noble Qualifications. He has therefore furnished him with a liberty of Will, which is the Foundation of Humane Action, that so his Vertues might in a more proper manner be said to be his, not that he should be left at liberty to do what he pleases, and thereby become not only an Enemy to himself, but to the whole Creation beside. He was instructed with those Noble Faculties, in order to follow his Creator's Example in Goodness and Bounty, and not out of a ridiculous perswasion of his own Strength and Authority, ambitiously and fatally endeavour to imitate his Power and Soveraignty.

γῆν, ἢ θάλατταν, ἢ ἄλλο τινὰ, his Sceptre, his Trident, and his Thunder; he will not have Man to meddle with any of these. 'Tis Goodness and Vertue alone that declare him to be the Image of God.

As impertinent also is the Argument, That because these things are in his Power to do, therefore they are lawful: For the lawfulness of any thing does not consist in the easiness and possibility of its being done, but in the Justice of doing it. It is unreasonable therefore to argue, That the Governor of the World has given Man Authority to Kill, Torment, Destroy and Devour his Fellow-Creatures, because it is in his Power so to do, otherwise he would have made better Provision for their Security. This is a grand mistake, and an impious Arraignment of the Creator's Government and Care of his Creatures. For you are to know, O King, Man is here in a state of Probation, and the Freedom of Will, and Occasions

Occasions of erring is also allowed him for a Trial both for himself and others, that he may perceive by his Inclination of acting Violence upon his Fellow-Creatures, how much he degenerates from the Example of his Maker, and that Original Purity wherein he was Created, that so by a timely reflection upon his Cruelty towards those Inferior Beings, he may lift up his Eyes for Pardon to the Fountain of Benignity, and beg of him to renew that Principle of Compassion and Mercy in his Soul that was at first implanted in him. For assuredly, though these things at the present seem to be connived at, there shall be a Day of Reckoning, when Justice shall be done upon unrepentant Mankind for their Inhumanity towards those poor Creatures, that send up incessant Groans and Petitions for Deliverance from the Oppression of their Tyrant, Man.

I had almoſt forgot one thing, and that is, where he urges that there can be no Injuſtice, for as much as the Creatures, we are ſpeaking of, are but Temporary Beings, and not Immortal. If this Allegation has any force of an Argument, it muſt of neceſſity be againſt him. For if they are but Creatures of this World only, it is very unreaſonable we ſhould cut ſhort their Lives. If they are but [illegible] of one Day's exiſtence, why ſhould we contract them to an hour. Is it not enough their Creator has determined their Being but for a little while, why ſhould we inhumanely diſturb it, or leſſen it? It is the Happineſs of Man, that when he falls here, he ſhall riſe again in another place, and if he behaves himſelf according to the Dictates of the Law of God in Nature, in Peacefulneſs, Gentleneſs and Temperance, without the imputation of Revenge, Cruelty and Blood, he ſhall be renewed to a more Bleſſed and Glorious Condition

dition than 'tis possible for him here to enjoy.

Neither can all the subtilty of Rhetorick in the World convince that these hard usages we bring these under-graduated Subjects to undergo, were ever appointed as the end of their Being by their Maker. Indeed in one sence it is their end, *viz.* as it often happens that our Barbarous usage of them puts a period to their Lives. In that respect we do but too often make an end of them; a woful end indeed. To destroy with delight that which God has made, to pull down with Violence what he with Wisdom has Built up. This is making such an end of Things, that if it be not timely repented of, will end in our own irremediable Destruction.

Now, let blind, wretched, inconsiderate Man grow Proud and Plume himself in this vain Conceit, that he is God's Minister to execute Violence and

FINIS.